

THE CHRISTIAN CENTURY

Volume XXVIII.

January 19, 1914

Number 3



G. W. Muckley.



Grant K. Lewis.



I. N. McCash.



J. K. Shellenberger.



M. B. Madden.



E. E. Elliott.



S. J. Corey.

PARTICIPANTS IN TEAM WORK CAMPAIGN, NOW UNDER WAY IN THIRTY-FIVE CITIES, REPRESENTING DISCIPLES MISSIONARY AND BENEVOLENT WORK.

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

New York City Mission Notes

The annual meeting of the Ridgewood Heights Mission was held November 30, 1910. They report: baptisms 5, added by letter 4, total membership 17. Bible School enrollment 150, Helping Hand Society 27 members. Total moneys raised \$216.23. This mission has been compelled to meet in a room 19x25 feet. With this serious hindrance of an inadequate equipment, the growth has been excellent. With a suitable building, soon to be provided, and the untiring efforts of their minister, Robert Wittchen, a self-supporting church will soon be established in this rapidly growing suburban section of Brooklyn.

Sunday, January 1, the Bible School of the Humboldt Street Church celebrated their 25th anniversary, and also the 25th anniversary of their Superintendent, J. J. Demarest.

The classes in English for the benefit of the Russians have continued with interest. Four classes meet each week. The teaching is done by young men who have volunteered their service, and a profitable work is being done. We are now arranging for a Russian missionary to devote all his time to this work. This will make possible a more effective work among this people.

The Protestant churches of Brooklyn are preparing for a united evangelistic campaign under the direction of Chapman and Alexander. Great preparations are being made and the churches are uniting for an efficient service.

Statistics just issued by the Federation of Churches reveal astonishing facts respecting the strength of Protestant and Catholic churches in the large cities of our country, and show that the Roman Catholics are strengthening their forces in the cities. A significant fact and a suggestive lesson to all Protestants and especially to the Disciples of Christ. The cities are growing more and more the dominating and influencing sections of the country. To influence the nation's life, to have any place in moulding her character we must be strong in the centers of population. This can only be accomplished by entering the cities with a vigorous campaign in the interest of the principles for which we stand.

SUPT. OF CITY MISSIONS,
Brooklyn, N. Y.

Corresponding Secretaries Form Association

For the purpose of mutual co-operation and promotion of the missionary interest of the Pacific Coast and the Inland Empire, the State Secretaries of California, Oregon, Washington, Montana and Idaho met in Portland during the holiday week and organized the Western State Secretaries Association of the Christian churches. There were eight secretaries in the five states represented. F. W. Emerson, Southern California; Geo. T. Meeker, Northern California; C. F. Swander, Oregon; J. W. Baker, Western Washington; J. A. Pine, Eastern Washington; J. S. Raum, Montana; Geo. H. Ellis, Northern Idaho; F. E. Jones, Southern Idaho. On December 28, at the First Church, Portland, an organization was perfected and the following officers elected to serve the ensuing year: J. S. Raum, President; J. W. Baker, Vice President; C. F. Swander, Secretary; and F. W. Emerson, Treasurer. The Association will meet annually at Portland, Oregon, during the holiday week, and semi-annually at the time and place of the National Convention. The Association recommended the co-operation of the State Boards in the matter of one Year Book for the entire west. The secretaries unanimously agreed to place themselves on record as being in hearty sympathy with the open letter sent out by our Council on Christian union. In

order that our secretaries and other convention speakers may be able to reach all our conventions the following dates for state meetings were agreed upon: Montana, May 30-June 3; South Idaho, June 13-16; North Idaho, June 20-25; East Washington, June 27-30; Oregon, July 1-4; National, July 4-11, Western Washington, July 12-16; Northern California, July 17-23; Southern California, July 26-August 6. Many plans pertaining to the welfare of the missionary interest of the great West were worked out. These men who know the west realize that it is the most profitable missionary field on the continent; that now is the time to enter this field for the glory of God and the salvation of men; that the people are pouring into this country by the millions, and if we neglect the golden opportunity to plant the cause of primitive Christianity today, the long, dark night will come when it will be too late for us ever to do much. It is high time that

The Life of Jesus

IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG PEOPLE'S AND ADULT BIBLE CLASSES

INTRODUCTION BY PROFESSOR E. B. WAKEFIELD OF HIRAM COLLEGE

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

Price, 50c. In Quantities of 10 or More,
40c Each.
Published by

THE NEW CHRISTIAN
CENTURY COMPANY
700 E. 40th Street
Chicago

our people everywhere hear our Macedonian cry, and come to the help of the Lord in the west. Other churches recognizing the tremendous strides of the west, are liberally placing thousands of dollars here where we are placing but one. The Western State Secretaries Association propose to stand together and co-operate in the interests of our Master's kingdom in this great, growing west with its overwhelming opportunities.

Geo. T. MEEKER, Temporary Sec'y.
Alameda, Cal.

Ministerial Relief Notes

The twenty days following December 18th, our offering day, brings us the best returns for the past five years, for these same twenty days. A encouraging number of new contributors have helped to swell these receipts. Only a few of the stronger churches have been heard from.

We are receiving many congratulations on our one dollar a day proposition. It seems it is going to win. It is certainly an effort at a better expression of our practical Christianity, and ought to win. It is among the most definite, and at the same time, most reasonable propositions that have been before our people for years. To do this thing would be to meet a just and righteous demand, and at the same time most heartily commend us to the religious world.

We have just made our January payment to "The Old Guard," the largest quarterly payment we have ever made. We have heretofore been paying \$25.00, this time we paid \$40.00. But even this is not half our one dollar a day proposition for the present quarter alone. Brethren, this thing must be done, because it is both right and necessary. If your offering has not been taken, then take it at once. If it has been taken send it in. No congregation is to be excused. You are behind until you send your offering. This, brethren, is the time of need, and this your time for this work before something else claims your attention.

A. L. ORCUTT,
President of the Board.

Dr. Scott's "Life of Jesus" Praised

The "Life of Jesus" by Dr. Scott is received and I am very much pleased with it. The arrangement of the lessons is good, the material is presented in an interesting manner and it is surprising the large number of questions that are to the point and productive of discussion. Our two organized young peoples' classes are expecting to take the book as a text as soon as their present courses are finished.

Eureka. RICHARD DICKINSON.
Supt. Sunday-school.

Many teachers in their Sunday-school work, have felt the need of a definite course of study in the life of Christ. Dr. Scott in her new work "The Life of Jesus" has supplied that need. It is a clear, concise and practical Sunday-school text book on the life of Jesus. Dr. Scott is eminently fitted to prepare such a work, as she is an experienced teacher, a true scholar and a deeply spiritual woman.

MRS. C. A. PEARCE.
W. Pullman, Ill.

In the very hasty glance that I have been able to give Dr. Scott's book I am pleased with the simplicity of the outline, the daily questions which are so essential in impressing the main facts of the lesson and more than all else with the fact that real Bible study is made necessary if the work be followed closely. I am eager to go through the book more carefully. I believe it will be most helpful in our Bible-school work.

Hiram College. MARY M. FOLKS.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Sword of Jesus

It is a common saying that the face of our Lord must always remain unknown to his people, because no artistic conception ever wrought out on canvass or in marble quite satisfies. There is something too national or individual about them all to fulfil our thought of Him who was the universal Man.

Perhaps, however, the church has best approved those portraits of Jesus which, like Hoffman's, reveal the sympathy and winsomeness of his nature. The saints have loved to think of him always as he must have appeared to the mother of Nain, the centurion of Capernaum, the sisters of Bethany and the disciples in the upper room—the kindly, affectionate, helpful friend. They have liked to have him

"Show the hid heart beneath creation beating.

Smile with kind eyes, and be a man with men."

But this was not the only side of our Lord's character, though it was the side most pleasing to his followers and most frequently shown. There was at times a stern severity about him which terrified those who witnessed it.

Jesus said of himself that he came not to bring peace but a sword. It was no part of his mission to play only the part of a mild and amiable teacher.

The scribes discovered this fact when he poured out upon their selfishness and superficiality those eight denunciations that are even more impressive than the eight beatitudes.

Peter discovered how gracious and how wrathful Jesus could be, in that hour when the Lord passed quickly from joyful benediction to fierce rebuke.

The Jews in the synagogue felt the anger of his gaze when they questioned if it were right to heal an afflicted man upon the Sabbath.

To his own mother it had been said in his infancy that a sword should pierce her heart because of him. That sword is thrust into the heart of every other friend of the Master.

For as Mary was brought to anguish by the sufferings through which he passed, so must every devoted spirit pay the price of love by the sorrows which the contemplation of Christ's passion ever brings.

But far keener than this is the sword of Christ. The chief sorrows that the saints must bear are not their own, but those which their newly awakened sympathy with the suffering world awakens within them.

We could be fairly comfortable in mind in the selfish satisfactions we are able to win from our work were it not for this intrusive spirit of concern for those not so well conditioned.

And that sense of being implicit in the problems of want and suffering that wear out the lives of our comrades in the big adventure of life is the result of Christ's control over us. Were it not for him, we could be content to be unsocial.

His work in the world has always been the arousal of protest, the quickening of indignation, the inspiration of antagonism. As long as there are foes that warm against the soul so long must he stir up strife, division and struggle.

One day the disciples heard him speak so strongly on this theme that they were half persuaded he intended to arm them for open conflict. And when he spoke of buying swords, they took him quite literally and said, "Lord, here are two to start with." Then he saw their mistake and led them to less figurative ground by saying, "That will be enough. You need buy no more."

For the sword of Jesus was not a weapon of war. It was the sword of his lips, of which the prophets and apocalyptists spoke. A sharp sword proceeded out of his mouth, they said, and with the sword of his lips he should slay the wicked.

The searching, penetrating, cleaving words of Jesus sought out the joints of the armor and pierced to the dividing asunder of soul

and spirit; joints and marrow. The words of Jesus were an arsenal of sharpest weapons.

He pierced to the heart of Jewish views of ritual. To those who possessed as sensitive a conscience as Peter revealed on the housetop at Joppa he said, "Nothing that is eaten can defile; it is that which comes forth in word and action that defiles."

The gasp of horror and indignation that went up from that circle of Jews when Jesus spoke those shocking words simply cannot be conceived by our generation. For in that saying *Jesus had made all meats clean*.

Not less revolutionary was his counsel to let sacrifice wait on reconciliation, whenever there were unfraternal sentiments, or his insistence that alms, fasting and prayer depended for their efficacy upon the inward motive.

These were sword thrusts that seemed fatal to the old faith. They stabbed to the heart of a religion of form and ordinance, like Judaism. They seemed to the scribes to jostle the very foundations of religion.

Toward the Hebrew Scriptures Jesus' attitude was not less startling and unprecedented. The validity of their Sabbath law he denied, and brought witness from the life of their great King David. Their custom of divorce, though sanctioned by Moses, he pronounced temporary and wrong.

Their arguments on the subject of the resurrection he condemned as shallow and uninformed, and over against their most authoritative reading of ancient institutes he set his great word, "But I say unto you." Every such sentence was a thrust of the sword.

Their code of conduct he condemned in the same merciless way. They placed the essence of murder in assassination; he discovered it in hatred. They defined adultery as illicit conduct, he as unclean thought.

They were scrupulous about the objects by which they swore oaths of affirmation; he said, "Swear not at all."

The sword of his rebuke flashed again when he spoke of the spirit with which the men of his generation regarded each other. Against the attitude of pride, scorn and disparage he thrust with keen rebuke.

He said no man could afford to deal in scorn or contempt. Only a shallow and perverted nature like Modred, the crafty disturber of the peace in Arthur's court, could allow a grudge to rankle in the heart till it turned all to bitterness.

Men must not judge each other's conduct, he said. For most judgments are sure to be formed on only partial knowledge of the facts and, therefore, to be vicious.

And if one was smitten on the cheek in the big game of life, why there was no time to resent it. Let the fellow strike again if he will, but go ahead and play the game. No weak doctrine of non-resistance is this, but a summons to single-mindedness and persistence.

Could any words have been sharper, more disturbing than these? Against the small and selfish ideals of the age he set the large conceptions of human interest and good will. Generosity was to take the place of narrow and grudging avarice; confidence was to replace suspicion and cowardice; the law within was to supersede written enactments; and perfection, even as the Father is perfect, was to displace weak and aimless content as the goal of life.

And thus Jesus unsheathed his sword, and thrust it into the most cherished conservatism of his day. He pierced straight through all disguises, subterfuges and shams to the heart of things.

He came not to bring peace on earth but a sword, yet he is the Prince of Peace. For only, on the foundations of righteousness which he is concerned to clear for the world's building, can there rise the Temple of Peace in which the future generations are to worship.

Social Survey

BY ALVA W. TAYLOR

The Senate on Trial

Things have come to a crisis in the Senate. Both the Lorimer case and the winter elections put that dignified body on trial. The majority of the Committee on Privileges and Elections have earned a universal suspicion in their whitewashing of the "Blonde Boss" from Chicago. It looks like those conscious of taint have endeavored to prevent investigation of the tainted by glossing a very flagrant case. They blandly announce that the fact of a bi-partisan combination, made up for the election of Lorimer, is no cause for suspicion. When Clark of Montana was on trial the decision was that "it is difficult to account for these eleven Republican votes," i. e. the bi-partisan combination that elected him. This of course would not follow in an election where there was no cause for suspicion. In Clark's case it was reported by the Committee that in the face of so much suspicion and of such evidence of corruption, it was difficult to account for these extraordinary votes from the opposition. These votes did not convict him but they did give added cause for suspicion. It is difficult for the majority to convict one of their own number and many a man has been seated in Congress because his vote was needed. The attitude of the Insurgents, led by Beveridge and of the democratic Democrats, led by Frazier, bid fair to defeat the attempt to cover up the Lorimer scandal. It is safe to say that even should the majority vindicate him it will be a vindication that does not vindicate and the Senate will stand convicted along with the man they cleared. Evidence of corruption is undoubted. It was a tainted election whether it can be proven Lorimer himself bribed or not. Gov. Shafroth of Colorado refused to serve in Congress when he found a partisan use of fraud had been made in his behalf. Clark was returned by the Montana legislature as a "vindication" of themselves but the public called it an indictment of them.

Legislatures Under Suspicion

The election of senators by twenty-nine legislatures this winter places certain state assemblies under the same suspicious eye that rests upon the Senate. Will they elect political bosses and the corporation tools or will they elect the men the people trust? Upon the decision rests determination of the time that will still be allowed the present system of choosing members of the upper house in Congress. Clapp of Minnesota is so popular with the people that even Democrats had to promise not to oppose him. The standpatters are centering a great fight upon him. La Follette received the greatest popular commendation given any man in that august body yet the unblushing partisans of privilege scheme to effect his defeat in the legislature. The majority party in New Jersey give an overwhelming majority in the primary to their favorite but find themselves confronted with possibility of defeat by a machine when the legislature comes to elect. Ohio gives unmistakable proofs of its sentiments in a popular majority of unprecedented proportions but a man who neither resides in the state nor ever supported the principles that brought the majority threatens to steal the legislative support for a seat in the senate. All this is but the survival of the old custom in times that are pledged to a change. The Senate has so long been the place to which men of fortune and political pull could be comfortably retired that it is difficult for them to realize that the new era is on. The chances are good that the Senate itself will pass the concurrent resolution calling for a constitutional change that will allow popular election to that body. Already the number of states necessary to effect the change have voted to do so but not at such times as make their votes effective. The Oregon plan shows the handwriting on the wall. It is growing in favor and though it is an awkward way of effecting an end, it is effective and will result in the desired end of popular election by all states.

China's Great Crusade

Opium shops have been reduced to but one out of five that formerly existed and the lands devoted to its cultivation have been reduced by two-thirds. The Celestial Empire set out upon a ten year crusade for the eradication of the evil and but for the interference of foreign powers would effect a victory before the decade has expired. Foreign consuls are yet able to protect shops under foreign ownership because of ancient treaties. Be it said to American credit that we are not among the guilty. Perhaps it would be a different story

were it rum instead of opium. We do not sell opium so it costs us little to be virtuous in this matter. On Dec. 2nd the Chinese Senate passed a bill requiring the complete prohibition of the plant next year. Of course this was only a recommendation to the throng for the Senate has no other power but it shows how much the leaders are in earnest about the matter. Great Britain was asked to release them from the iniquitous treaty thrust upon them years ago at the point of the bayonet. The churches of Britain observed Oct. 24th as a day of humiliation over their government's part in this wrong against a sister nation. She prohibits it in her own realm outside of India where profits are large. A great convention was recently held in Peking in which, for the first time, Chinese women took part. It was all over the opium crusade. An international conference on the question is soon to be held at The Hague. Britain's attitude will determine the success of its object. Recently the people of one province in China raised a large sum to aid the government in suppressing the evil and all the dens were closed but a protest from a British firm at Foochow compelled the opening of them all. Yet steps are being taken in India to curtail the growing of and trading in the drug. Japan has suppressed it as has the United States in the Philippines. The Dutch East Indies alone have failed to suppress it or take steps toward its suppression. It costs China more than \$30,000,000 revenue per annum but she goes steadily on in her moral purpose. A recent Chinese writer says no influence has effected more than that of the missionaries.

What Kings and Queens Think of Grog

The Kings of Italy, Spain and Bulgaria and the Queens of Holland, England, and Sweden are total abstainers. The Czar and Kaiser and the King of England are very temperate and old Franz-Josef owes his life and strong personality to long practice of very limited indulgence.

The Canadian navy allows no grog on board as do our own fleets. Germany, England and Japan prohibit drinking among the officers to such a degree that most of them find total-abstinence preferable.

"Victory in the next war will crown the banners of the nation that consumes the least alcohol"—Kaiser Wilhelm.

"I would give my body a willing sacrifice if I could rid the nation of the alcohol,"—Gen. Fred Grant.

Field Marshall Kitchener is not only an enthusiast on the question of temperance but a severe disciplinarian in regard to it when in command. Not a drop was allowed outside the hospital cases in his Soudan campaign.

"I do not believe alcohol in any form ever had or ever will be any good,"—Admiral Chas Beresford of the British Navy.

M. Lancereux of the French Permanent Commissioner on Tuberculosis made a report to his Commission on 2,192 cases of that malady studied by him at close range in Paris hospitals. He found 1,229 of them due to alcohol through prolonged use.

The Kaiser has renewed his war on over indulgence in drinking and Prince Henry has organized Good Templers in the navy. The decrease in the consumption in the German navy has been 8, 12, 19 and 30% in the last four years respectively.

Temperance Notes

Germany, the land so often referred to as proof of the harmlessness of drinking, has not only been lectured by its Kaiser and told that the habit must grow less or they will be despoiled but it is in German laboratories that the arsenal of scientific facts that tell of the danger in drinking are forged.

The Superior Court of Oklahoma has granted the Governor an injunction restraining common carriers from delivering liquor in that state even though the recipient hold a federal revenue license. If the Supreme Court of United States upholds this decision it will be far reaching in the protection of prohibition territory.

When Gov. Marshall was speaking recently at Dugger, Ind. a temperance man and respectable citizen asked him if there was any law to compel officers to close blind tigers. Before the Governor could answer, a saloon-keeper knocked the questioner down. The Governor's reply was quick and hot and to the effect that if the law was not enforced against such "brutes" he "would send the militia to enforce it."

The National Association of Retail Druggists met in Pittsburg recently and for the first time in their history held a "dry" banquet. They liked it immensely. The New Jersey delegates were so pleased that they resolutely in its favor after going home.

The National Congress on Alcohol will be held at The Hague next September. It will include all opposed to intemperance whether total abstainers or not.

Editorial Table Talk

The Church and the Industrial Crisis

The Chicago Ministers' Association enjoyed a paper Monday of last week by C. C. Wilson, pastor of First Church, Milwaukee. His subject was "The Church and the Industrial Crisis." He contended that the church had a function in the social order, that its work was not completed by the evangelistic appeal to individuals. Mr. Wilson showed admirable acquaintance with the large body of social literature, and brought an interpretation of the concrete efforts being made by Milwaukee's socialist mayor to uplift the oppressed. Following Rauschenbusch, he insisted that Christianity is essentially the champion of the poor. His address was productive of a most helpful discussion. Mr. Wilson has just begun his work in Milwaukee, where he succeeds Claire L. Waite. The reports coming to us concerning his work are consistently favorable.

George A. Campbell To Leave Chicago

Chicago Disciples were shocked last week to hear the report that Geo. A. Campbell had resigned his Austin church and accepted a summons to the splendid First Church at Hannibal, Missouri. Mr. Campbell has been in Chicago so long that he had come to be taken for granted as a fixture here. More than twelve years ago he organized a church in Austin, a prosperous suburb. Though surrounded by the greatest churches of other denominations, this congregation has enjoyed a steady and substantial growth. Especially in the last year its prosperity has been marked. Mr. Campbell is greatly beloved by his congregation. Not less firmly has he established himself in the hearts of the ministers of our Disciple circle. It is the purpose of The Christian Century to say something further about this Chicago leader. He has been asked to give the address at the quarterly assembly of our church people in the First Methodist Church Sunday afternoon, January 29. No doubt there will be an especial attendance of his host of friends to hear his final word to Chicago.

"The Mirage Shall Become a Pool"

The pilgrim is no Bedouin; he traverses the desert, but does not live in it. For him, it has always its second boundary. But days may come when even the bravest cannot realize that this boundary exists. The heat, thirst, and terrible loneliness have somehow wiped it out. The fading mirage adds its torture, and nothing seems left but suffering.

The desert is real, but the loneliness is not. Could he but see the tender Christ, treading silently the bitter road beside him—a road that is yet far easier than the one He trod, eighteen hundred years ago! And still, if the earthly eyes beheld Him, what of faith, the heart's royal privilege? The desolate hour is the heart's opportunity. Far better not to see Him now.

Many a pilgrim has said that the desert has a beauty entirely its own; that there are hours when it is strangely lovely. One of these may be the gaining of its green edge—the edge that lies unseen past the horizon, maybe far past, but coming nearer with every step.

The hour must come when the hot sands lie behind; lie forever behind. Cool grass is under the tired foot, and the sky is all one silent blessing. God's paradise, whether earthly or heavenly, lies all around, and seems far more real than the desert ever did. And at last His pilgrim can see clearly what was so hard to realize before, that no power in the universe can stay the coming of God's own time. And then, how wonderful to be able to think, "I did hold fast to Him. Though I could not see Him, and could not understand, yet I did hold tightly to His hand, even through the noontide."

"The mirage shall become a pool."

Illinois and the Nation

For almost a year the people of Illinois have been oppressed with a sense of the blot that has come upon the escutcheon of the state in connection with notorious instances of bribery in the election of a United States senator.

We have been told many times, by those who are in position to know, that personally Mr. Lorimer possesses many amiable and admirable traits, and that in private life he is characterized by qualities that have made him likable. We have no reason to doubt these statements.

Yet it is one of the pathetic facts of the recent political history of the state that rightly or wrongly, Mr. Lorimer's name has been connected with reports of political corruption to an extent that has made it a synonym of indirection and suspicious dealings.

The rise of Mr. Lorimer to financial opulence during his career as a politician may be a mere coincidence. There is nothing criminal in the fact that a man who has apparently never worked at any other job than that of office-holding, should become the owner of a bank which aspires to an assured position in the financial circles of this city.

Yet when these facts are coupled with loud and persistent charges of corruption, bribery and political scheming by which the State Legislature of Illinois was induced to elect such a man as Mr. Lorimer to the highest office within its gift, the sentiments of political honor in the breasts of the citizens of this state received a shock which nothing in the past has equalled.

An investigation was undertaken by the United States Senate, among whose members there was the feeling that the situation in Illinois called for an explanation. A commission was chosen to look into the facts. Its sessions were held in Chicago and later in Washington.

The witnesses called gave testimony of conflicting sorts. Some of them frankly confessed to bribery in connection with the securing of votes for Mr. Lorimer. Others denied that they knew of any indirection in the matter.

When the commission concluded its inquiry, it published its report, at least the report of a majority of its members, stating that it was unable to discover that Mr. Lorimer had been personally guilty of bribery, or that his election depended on the votes of the men who had confessed their crimes. From this opinion, however, two members of the commission vigorously dissented.

One wonders if there is a feeling on the part of United States senators that it is dangerous to look too closely into incidents of this sort. Has the senate of the United States so far lost its primal sense of honor that it is willing to accept a verdict which amounts really to a statement that the evidence is not sufficient to warrant the expulsion of Mr. Lorimer from that body, however damaging the proved facts may be?

There are hopeful signs that a sufficient number of senators are unwilling to rest under the suspicion of conniving at corruption, and propose to make a vigorous protest against the presence of a man of Mr. Lorimer's type in the second most important body in the government.

Was the Edinburgh Conference Orthodox?

Now it is the Edinburgh Conference whose orthodoxy is attacked! That the zealots of a medieval view of the Bible and Christianity would go to great lengths in attaching the *odium theologicum* to individuals and institutions has long been apparent. But no one would have predicted that the most representative Christian gathering since the early Christian councils would have been made the object of their attack. But here it is. The Missionary Review of the World for last October said:

It should be born in mind that while many, too many, missionaries accept and teach these modern views, very many others, and among them the most honored men on the mission fields, stand firm on the subject of destructive criticism and the "old theology," and write and speak emphatically of the dangers and damage to the cause of Christ by sending men to the mission field who are not firmly grounded in their faith in Jesus Christ as the only Saviour, and the Bible as God's word to man. Many missionaries wrote to the Edinburgh Conference expressing these views and giving their experience, and were astonished and indignant that their letters were not printed, while many others, expressing opposite views, of the newer school, were found in the reports of the commissions.

Quoting this utterance, the Bible League Quarterly, an English paper whose declared object is "to resist the varied attacks made upon the inspiration, infallibility, and sole sufficiency of the Word of God," asks the question whether it is to be understood that the Missionary Conference of 1910 regarded as mistaken and misleading the view of the Bible held and taught by faithful missionaries during the first century of modern missionary activity. It continues: "We look in vain for any protest from the Conference against the criticism of holy scripture which has wrought such havoc."

This is a typical illustration of the absurd and astounding bigotry of some exponents of traditional thinking. The Edinburgh Conference drew together the greatest spirits of Christendom. It was engaged in the greatest task committed by Christ to his church. That it could have been deflected from its main object to take sides on academic discussions is ridiculous.

No doubt the missionary enterprise naturally finds itself especially congenial to the modern way of regarding the Christian religion. Missionaries on the field, face to face with the problems of

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human life in blackest shape, soon learn to hold lightly the dogmas which divide Christ's people and the academic refinements of the schools.

It seems not to have occurred to the editor of the *Missionary Review* that the reason why the communications of the conservative missionaries were not printed in the reports (if his statement of the fact is true) might be that their communications contributed little or nothing to the problem. In looking over the reports, however, it will be discovered that none but a mind obsessed with fear and hatred of higher criticism would think of making such a distinction as the editor of the *Missionary Review* has made between so-called conservative and radical communications.

Meanwhile all heretics may derive comfort from the new associations with which they have been classed!

The Loud Postlude

The distracting custom of closing every service with a fortissimo organ postlude is condemned by Rev. Howard Duffield, D. D., of the First Presbyterian Church of New York City, and his words come with added force when we remember that Doctor Duffield is himself an organist and musician of ability.

"The usual method of closing the church services by a noisy outburst of organ music seems to have been specially planned to dissipate any spiritual impression which may have been produced. It is hard to think of a better scheme for promptly and effectively obliterating all the influences of the worship hour. The prayers have soothed and strengthened the heart; the holy song has banished the discords of life and winged the soul with new courage; the open Scriptures and the earnest sermon have searched and thrilled the soul, and brought wider vision, and larger hope, and braver purpose. The whole being, quickened with the brooding consciousness of coming very near to God in the sweet shelter of his house, bows for the benediction, and longs to carry away as in abiding possession the light and comfort of this holy hour. Bang-whang-whang goes the drum; tootle-te-tootle goes the flue.

"The amen from the pulpit is the signal for a blizzard of sound. The 'Postlude' must be played instantly and thunderously. Every stop is drawn, the manuals are coupled, the full organ blares and roars fortissimo and every religious idea goes to the winds helter-skelter, like leaves in a cyclone. Custom has decreed that the service must be followed with musical din; that the hallowed silence of the peace unspeakable which has been stealing into the soul must be roared and clamored away; that every resolution and aspiration and feeling of fellowship with Christ shall be stunned, dazed, overwhelmed, swept out of existence by an untimely and meaningless Niagara of noise. Worshipers are habitually hustled out of God's house amid the roaring of a 'Fanfare' or a 'Grand Chœur' or 'Sortie' or 'Fantasia' or worse, but always something fortissimo and allegro, which means, being Englished, 'as loudly as you can and as quickly as you can drive away all holy thought and purpose.'

"This postlude habit simply justifies the Scotch antipathy to the 'Kist of Whistles.' * * *

"A master musician aptly described it as 'reducing music to the function of a door mat.' It is based upon the assumption that the organ has no higher possibility as an adjunct of divine worship than to drown the shuffling feet of the congregation as it assembles or disperses. * * *

"The organ can be so used as to intensify the spirit of worship. It can be employed as a potent aid in deepening devotion, and uplifting feeling, and carrying home into the depths of the soul the impressions which have been awakened by the service hour. After hymns have been sung, and scripture read, and the sermon preached, and a word of prayer offered, there comes a natural pause in the moment of the service, when the sound of the voice, whether in speech or song, may well be hushed, and be succeeded and supplemented by the heart-warming and soul-searching ministries of music. * * *

"Just here the organ can preach. Just here the introduction of carefully selected and well-interpreted music will do more than speech could; will carry home to deeper depths every good impression; will touch, kindle, expand, uplift the soul, and atmosphere the entire service with an influence in which it shall long continue to move."—Church Economist.

A remember one of the first and best men whom I have ever known, after he had lost a dear son by death. "Everyone," he said, "is so careful for me. Everyone is so eager to do something to serve me. If I never knew what the worth of love was before, I know it now. For in the tender watchfulness of my friends, I live on angels' food."—Edward Everett Hale.

Christian, rest not until thou knowest the full, the unbroken shining of God in thy heart. To this end, yield to every stirring of it that shows thee some unconquered evil. Count upon it that God wants to fill thee with the light of His Glory: wait on Him more than watchers for the morning. "Wait, I say, on the Lord."—Andrew Murray.

What Can I Do To Make My Church a True Church of Christ?

This question applies to me. It applies to my neighbor but he must make the application. I must be concerned for the success of the church. It is possible that dissension among brethren has preached a poor sermon. Before I berate the officers for neglect of duty, I ought to inquire into my own conduct and take account of the manner in which I have given support to the chosen leaders of the church. It is possible that dissension among brethren has been fostered by me and that in my blindness I have identified my selfish aims with the interests of the kingdom of God. I am not a true disciple of the Lord unless I feel that my life is a part of the common life of the church and that I am helped or hindered in my spiritual endeavors by the success or the failure of the weakest member of the church. One who comes to the Sunday morning worship now and then and inquires "how things are going" contributes very little to the common life.

The church must relate itself to all the great interests of humanity. The minister is not usually an authority on finance but his preaching ought to cause financiers to feel that they are men before they are financiers and that banks and money exist for the sake of man, that ultimate values are stated in terms of intelligence and happiness. The Sunday-school class is hardly competent to manage a great industry; this incompetency, however, does not forbid it to demand of organized industry that it shall not own the bodies and souls of men. The labor unions are managing their own affairs without outside interference. But the church that understands the problems of labor can minister to the spiritual needs of laboring men by interpreting their experiences religiously. In this country church and state are separate. The government permits the churches to manage their affairs in their own way. The churches are supposed to apply no credal tests to men seeking office. It is their privilege and duty to use their moral enthusiasm in behalf of clean politics. If members of the church sell their votes, as they have been doing in some of the states, the sincere and enlightened disciple can easily find work that will honor Christ.

Jesus taught his disciples to pray. If he were on earth today and were to listen to some of the songs we use in our worship, he would probably teach us how to sing. The church has been served in the past by great poets. These have given to the church hymns that will be sung as long as faith in Christ is found among men. A few modern singers have added to the treasures of song. But we need new songs. The great missionary movement is not properly represented in our hymn books. The poet who can write religious songs for the children will add to the church's power. Walter Rauschenbusch has written "Prayers of the Social Awakening." Who will write "Hymns of the Social Awakening?" While we are waiting for the hymn writers to do their work, we can help a little by using the good hymns that are already in our possession. There are new as well as old hymns that express the present faith of disciples of Jesus. We ought to say frankly what we think about the sentiment contained in the hymns selected by the minister or leader of song. Captious criticism is not to be encouraged but a criticism born of faith in God there must be if our worship is to be Christian.

"They be two things, unity and uniformity." The true church of Christ has something for every member to do. In order to employ every member profitably, the church must consider the capacities and the tastes of those whose services it would receive. Th old fashioned college drove out young men of scientific tastes because it was trying to make of them something they never intended to be. The schools will some day be democratic enough to give assistance to every sort of mind. The democratic church encourages originality. It rejoices that there are diversities of gifts in its membership. It has no hard and fast methods of doing things. What is done by the congregation as a whole is done by the will of the congregation and not by the decree of an autocratic elder or preacher. There is opportunity for the young to learn from the mistakes they make, for they have the sympathy of older persons who understand youth and its ways.

Midweek Service, Jan. 26. John 15:1-17; Eph. 4:7-16.

Baptist Distinctiveness

Our good Baptist neighbor, *The Standard*, presented its readers with a world survey of Baptist progress and conditions in its first issue of this new year. It was a painstaking and thorough piece of work and shows the Baptist denomination in all parts of the world and in the United States to be enjoying a flourishing growth. As a leading article in that issue the editors selected a contribution on "The New Baptist Consciousness" by Rev. William J. Sly. The theme of the article is most appropriate to this particular issue and is a thoughtful attempt to interpret to the Baptist mind the significant tendencies in modern religious life.

The new Baptist consciousness, the writer says, will contain several elements, among them "a new approach in evangelism," "a new emphasis of missions," "a new appreciation of education," "a new recognition of social service." Just how these great non-denominational tendencies can be utilized to intensify the Baptist consciousness we are not able to see, even after reading the article. Especially in the case of the new spirit of social service now prevailing in the world the opposite effect would seem to be inevitable. The social movement in Christianity is making people forget that they are Baptists or Presbyterians or Methodists. It is breaking down the denominational consciousness by showing the distinctive principles of the various sects to be entirely secondary if not irrelevant matters.

But however that may be, and after allowing for all the excellences of the article, there is a perfectly astounding paragraph to which attention should be directed. One of the elements of this new Baptist consciousness, the article says, is "a new consciousness of our distinctive principle." What this principle is the writer then proceeds to make plain:

We are accustomed to say our cardinal doctrines are seven: fidelity to the total teaching of scripture as the Word of God; regenerate church membership; immersion; the place of the Lord's Supper; the supremacy of Jesus in the local church; separation of church and state. These, we have said, are our cardinal doctrines; but can we say they are distinctive? Do we not really share these doctrines with most evangelical denominations? Those who misunderstand or misrepresent us say, "Baptists differ from others only in immersion, and, in some localities, in close communion." That is untrue. *Our one distinctive principle that runs through all our doctrines, like the crimson strand running through the cords and cables of the British navy declaring their ownership, is the individual recognition of the supremacy of Jesus and the authority of the scriptures.* Immersion and all other doctrines are simply the logical sequences of this one distinctive Baptist principle. Some other denominations hold this principle, or profess to, but it is our mission still to be true to it, and logically follow it out.

These words sound so much like the claims put forward by some writers for the Disciples of Christ that *The Christian Century* feels amply protected against the charge of sectarian animus in subjecting them to the criticism they deserve.

Of course, the fact that both Baptists and Disciples claim to be distinctive in holding to "the supremacy of Jesus and the authority of the scriptures," renders such a claim ridiculous on its face. But the seriousness of that kind of talk is not its ridiculousness but its purblind effrontery.

How a Baptist writer as well informed as this writer gives every evidence of being, can say that the Baptist church differs from the Presbyterian church, for example, in holding to the supremacy of Jesus and the authority of the Bible, is more than *The Christian Century* can understand. Does not the Methodist church exalt the Bible equally with the Baptist church? Does not the Congregational church exalt Christ equally with the Baptist church? What conceivable precedence, preëminence or distinctiveness does a Baptist church have in its devotion to Christ and the scriptures?

Was Mr. Spurgeon more loyal to the Bible than G. Campbell Morgan? Does Russell Conwell, the Baptist, give Christ a higher place than Phillips Brooks, the Episcopalian, gave him? Is there any Baptist scholar who can be said to surpass Philip Schaff, the Presbyterian, in allegiance both to the Bible and Christ?

The fact is that the distinctive testimony of the splendid Baptist denomination, as is the case with leading evangelical denominations, has virtually passed into the common life of the protestant church, and to continue to dwell on Baptist distinctiveness is to build a denomination on pure fiction. The dogma of immersion is the single exception to this statement and, in some localities, close communion.

A look at the "seven cardinal doctrines" above enumerated (which happen in this list to be only six), will justify our position.

1. The Baptists are no more loyal to the total teaching of scripture as the Word of God than are the Episcopalians or the Dunkards.

2. The Baptist membership is no more generally a regenerate membership than is Presbyterian or Congregational membership.

3. Immersion, taken as a dogma, is distinctive.

4. The Baptist view of the Lord's Supper is, in progressive communities, that which obtains in other evangelical bodies.

5. The Baptist church has absolutely no distinctiveness in its ascription of supremacy to Jesus in the local church.

6. The Baptist church stands no more squarely against the union of church and state than do other Christian bodies in America, and would be no more prompt in rushing to the defense of the policy of their separation than would these others.

7. The seventh cardinal doctrine (omitted by oversight, likely), would no doubt have been that of soul liberty, the right of the individual to read God's Word for himself and to approach God without the mediation of priest or institution. Counting out the Episcopal church, it cannot be said that in this the Baptist denomination can claim any distinctiveness among evangelical bodies.

We have passed the place in history where there can be any justification for insisting upon denominational distinctions among protestants. The one thing the modern mind is coming to see very clearly is that the things that distinguish us are negligible as compared with the great verities in which we are agreed.

The habit of dwelling upon sectarian distinctions involves a historical illusion. There was a time, no doubt, when Baptists, Presbyterians and the rest stood in an exclusive way for vital doctrines. At that time, the issues between denominations were live issues.

Today most of these issues are obsolete, dead. New issues have emerged, which cut straight across denominational lines. In the face of these new issues and in the presence of the great catholic agreements of the Christian world it is little short of sinful for church leaders to pump up a certain sort of denominational loyalty by an effort to revive the issues of a by-gone age. The most happy fact in modern Christianity is that these differences are fading out. It is not scholarly or statesmanlike or just to go back into ancient history for the distinguishing features of present day denominations.

Let them be described for what they are, today, in the family of the faith.

A Short Sermon on Love

The following beautiful sentiments are translated from the French:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings; each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that 'having loved his own which were in the world, he loved them unto the end.'"

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain.

"Whoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also if needed!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you knew what it is to love!"—*The Living Church.*

Yield thy poor best, and mind not how nor why,

Lest one day, seeing all about thee spread

A mighty crowd, and marvelously fed,

Thy heart break out into a bitter cry,

"I might have furnished, I, yea, even I,

The two small fishes and the barley bread."

—Frederick Langbridge.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable and was not caused by our own fault.—Fénelon.

Is the Ministry Still Worth While?

The Autobiography of a Young Preacher

Setting Forth His Training, His Trials, and His Triumphs.

The writer of this autobiography is one of the best known ministers of the younger class among the Disciples. In all his ministry he has been blessed. The current inquiry into the lot of the minister has led us to believe that this singularly happy pastoral career might throw light on the subject, if the true incardness of this pastor's life were made known. He has performed the task set him not only in greater detail than was suggested, but also with a vividness of self-analysis hardly to be expected in laying bare these life-tracings to the world. The story will be read with fascination by all our readers who will so much as let themselves take a sip of its first paragraph. Having finished the story, the question may still remain in the mind of the reader. Is his felicitous career in the pastorate due to the graciousness and magnanimity of his personality, or to the exceptional character of the congregations he has served, or, finally, is his experience a typical case?—THE EDITORS.

I am a young preacher. To begin with, I think my preparation for the ministry has been unconventional. My mother died at my birth and I was reared by her parents, whom I loved devotedly. My own father died when I was in my sixth year and I have only hazy recollections of his annual visits to see me. When I was nine years old my grandmother died and an unmarried aunt took charge of the home, becoming a third mother to me. This aunt, who still lives, is a woman of fine literary tastes and before I had quite got into my teens, she set me to memorizing splendid passages from Pope and Dryden. My grandfather was a successful farmer and though possessed of little learning such as schools afford, he had a remarkable mind and sterling qualities of character. In his later years he read a great deal; Shakespeare and the Bible being his favorite books.

Early Education.

At fourteen, after completing the village public school, I became an apprentice at the lithographer's trade in a publishing house, located in a western city. Since I worked by eight hours a day, I had at my disposal some leisure time. A portion of this I spent at night school but by far the larger part, I gave over to the reading of many books. Having a card in the public library, I used to draw out a book as I returned home from work, read it through that night, take it back next day and repeat the process, sometimes for a week at a stretch. In this way, I read, along with a few standard works of merit, much light-weight fiction, which, if it did me no harm, did me very little good.

At this time, though learning to engrave checks, bonds, diplomas and the like, I had a career at the bar in mind. After serving three and a half years of my apprenticeship, I gave up the trade and returned to my old home in the village. There I entered a law office and during the summer read two volumes of Blackstone, besides learning to draw up wills, chattel mortgages and other legal papers. In the fall, I entered the State University and remained the full college year. At the opening of the fall term, I matriculated in the small college, which my home town boasted, and during a two years' course did some solid work.

Interest in Oratory.

Perhaps I should have stated before now, that I had long taken a keen interest in public speaking. During my three and a half years' residence in the city referred to above, I made it a point, as opportunity occasioned, to hear the eminent political and pulpit orators. As a youngster, I had often been on the school program for a speech and now, since my return from the city, I began in earnest to practice the fascinating art. I took extra assignments of debate and declamation in the literary society. I also made temperance addresses and had the satisfaction of winning an oratorical contest in which a half dozen contested for the prize. Next I made my debut as a Fourth of July spell-binder and after that "effort" began to enjoy some little local reputation as

"a good talker."

It is time, however, to chronicle a factor that was destined to have an important influence on my life. When I left the publishing house and returned to my home, I found in charge of the church of which I was a member, a pastor of splendid parts. He was a young man and from the first he took an interest in me. In a very short time he set me to active work in the church and almost before I was aware of it, had me thinking seriously of the ministry as a career. In the latter half of my last year in the local college, I decided to become a preacher and at my pastor's earnest request delivered my first sermon in the home church. During the following two months, I supplied several neighboring pulpits and preached a few times for a mission church.

University Days.

In September, I was enrolled in a well-known university of the South, where I took a two years' theological course but did not graduate. Along toward the close of my second year in the university, I became minister for four villages and country churches situated in the northern part of the state and close to one of the large cities of the Middle West. To reach my appointments, which were some eighty miles from the university, I had to leave early Saturday morning, returning in time for two of my classes on Monday. These four churches "called" me at a combined salary of \$600.

In June, at the close of the college year, I took up my residence at a suburban town seven miles out from the city and within reasonable distances of my charges; three of which I reached easily by horse and buggy and one by railroad and steamboat. The work was enjoyable, I had fine audiences and the people were very kind to me. Best of all, I had rare opportunity to grow. I was within a half hour's ride of the city with its great library lecture courses, ministers' meetings, etc. I had plenty of time for study. Indeed, I have never had since, nor expect to have again so much time for meditation, reading and composition. I wrote nearly all of my sermons, making sometimes as many as four complete drafts of a single discourse.

A New Life.

I did next what thousands of young preachers have done before me, I fell head over heels in love with one of the fair members of my flock and married her. After a month's honeymoon spent in my old home in the West and in the city where I had worked at the lithographer's trade, we began keeping house in the town where I had boarded since leaving the university. We had very little money, but lots of faith, hope and love. My churches raised my salary from six to eight hundred dollars, besides making us many handsome and useful presents.

Just before my marriage, I had received a call to a good church where I could put my full time at a salary of \$1,000. Shortly after we came back from our wedding trip, I had another call to an excellent church at a salary of \$1,200. These calls sorely tempted me, but I wisely declined them. All

the while, I felt that I was growing. I read, wrote, and did some solid thinking. I met frequently with the city ministers of my denomination and began to appear on county and district convention programs. I also contributed occasional articles to our religious papers and added to my experience and income by holding "protracted meetings" for my brother ministers.

Organizing a Church.

The town where we were living had no church of my denomination though some fifteen or twenty people of that belief were numbered among the citizens. Occasionally I preached for them in the town hall. At their request, I conducted a series of revival services, continuing three weeks, and resulting in the organization of a church. With a nucleus of forty-seven members this splendid little band immediately called me for half my time at a salary of \$400 per year; and one of the four churches to which I had been ministering, called me for the other half at the same figure. We at once began a campaign for a building, holding the services in the meantime in the town hall or "opera house." This "opera house" during the week was used for theatrical performances, lodge initiations and balls. Sometimes, when I stood up on Sunday to preach, I found the floor so slippery after a fresh waxing that I recalled Paul's advice, "When a man thinketh he standeth let him take heed lest he fall." To shorten a story that I could easily lengthen disproportionately, the contract was soon let for a \$8,000 house of worship. How these people did give! With two or three exceptions, they were not wealthy people but mostly clerks and stenographers, but they gave like princes.

New Responsibilities.

By this time a fine baby boy had come into our home and we were very happy. However, I was not altogether contented. I disliked the dividing of my time between two congregations. The ride out to my appointment in the country was far from agreeable during the winter months. Moreover, I was often called to preach at funerals that meant a long, cold drive and exposure. I had recently been tempted again. This time it was a nearby city church and the salary was \$1,500, but I declined to consider it. Two or three months after I had refused this offer, to my utter astonishment, I was asked to permit my name to go before one of our leading city churches. In a very incredulous mood of anything coming of it, I gave my consent. One morning I went to the postoffice and found in my box a letter, bearing the postmark of the city where this prominent church was located. It was from the chairman of the committee on employment of a pastor and it set a date for me to come and preach a sample sermon.

A Call to the City.

I obtained permission—reluctantly, it is true—from the boards of my two congregations to visit the church in question with a view of becoming its pastor.

I shall never forget how I felt when I

marched out into that splendid auditorium at the head of the choir and took my place in the pulpit, in front of the big organ. Fortunately, the long formal program with its "Gloria" and "Chant," was printed and I followed it with but a single hitch and that was not serious, I think. My assets for this occasion may be summed up as follows—carefully groomed, conventional pulpit clothes, patent leather shoes, immaculate linen, the best sermon I had and the hearty endorsement of several able and prominent men of my denomination. The last asset, I am sure, was the most potent. The others just "helped out."

The next day, the committee gave me a unanimous call at a salary of \$1,800, and a month's vacation. I was to begin my work in September. It was then June.

The Acceptance.

The first thing I did after I managed to separate myself from that committee was to wire my wife that I had received the call. When I got home, she told me that when the telegram came she felt more like crying than rejoicing. When I look back to my acceptance of this call and the responsibility it entailed, I am amazed at my courage. If I had known then just what it meant I do not think I should have considered it for a moment, yet I have never regretted my decision in accepting that call and assuming the consequent burdens.

The next three months were very busy as well as sad months to us. Several times I was on the point of backing squarely down, recalling my acceptance and remaining with the little band that had so loyally supported us, for it now seemed grief-stricken and discouraged. My wife had many a "good cry" as she saw the day approach when we must say "goodbye" and turn our faces to the strange new field. Those were the days when I got a new appreciation of the pathetic occasion of John Fawcett's hymn, "Blest be the Tie that Binds."

A Radical Change.

When I began my work as a city pastor, I lacked but three months of my twenty-seventh birthday.

An increase of a thousand dollars a year in salary seems at first glance a big thing. It certainly seemed so to us. We even figured it out that we could lay by at least fifty dollars a month for the inevitable rainy day. In fact, the salary dazzled us for a little while but soon we were dazzled far more by the startling increase in living expenses.

Our first year in the city was a strenuous one. We were now on the lake front and the climatic change effected my throat. My wife and I had considerable sickness but fortunately, our little boy was hale and hearty. In adjusting ourselves to the new situation, we paid dearly for the experience, but it was not without profit. At the end of my first year, I had paid out all of my salary of \$1,800, some fees, and had incurred a debt of \$200 besides. In spite of such difficulties, we enjoyed that year, our first, in the midst of a great seething city. There were compensations other than financial ones and the congregation was very kind to their youthful pastor and his family. We did not think it necessary to tell our troubles to our people and very few knew the extent of the annoyance that befell us. In this, I am sure we acted wisely.

New Duties.

I was not long in learning the complexities of a city pastor's life. Hitherto, my principal duties had been the preparation and delivery of sermons. Now, I found this was only one phase of my work. As yet, with the exception perhaps of my experience in raising funds for a church building, I had had little occasion for executive ability. Now, I was to learn that this element enters largely into a successful city pastorate.

In this church, it was the custom for the minister to teach the young men's Bible class. Up to this time, I had never taught a class in Sunday-school regularly. Another duty new to me, was the taking charge of the teachers' training class on Friday evenings and instructing them in the lesson for the following Sunday. I saw further, that I was expected to address the Sunday-school occasionally, to make a talk generally at prayer meeting and to take hold of things at the meeting of the official board with a masterly grip. I was a little dazed but I went ahead. I hardly felt myself sufficient for all this, but I felt the call had come to me so unsought that somehow the Father whose love I preached would help me. And He did.

Fortunately, I had about forty sermons carefully prepared; perhaps as many as twenty-five well worked out and twice as many more in the process of making.

The Social Side.

One of the serious problems of the young minister is his social duties. How much time should he give to gatherings of his flock in the church and at their homes? If he is himself socially inclined and an attractive personality the problem becomes the more complex. In a large city church there is something going on all the time. The pastor can, if he chooses, spend every evening in attending socials, committee meetings, and various services,—some of these gatherings demand his presence, others request it and all of them doubtless think it is in the line of his duty to be there. Usually when a young preacher becomes a lion socially, he dwindles into a lamb intellectually. Of course, there are exceptions but the "pink tea" habit has a tendency to sap the red blood from his sermons.

In this difficulty as in others, one has to study the "science of omitting." Some young ministers have tried to do everything and go everywhere. The result: premature breakdowns, nervous disorders, and in some instances, permanent disability.

Weddings and Funerals.

The first year of my pastorate, my fees amounted to seventy-five dollars or thereabouts. I married that year some twelve couples receiving on an average a five dollar fee. Most of the couples I united in marriage during my three years' ministry there, were young people in moderate circumstances and I considered their fees of five and ten dollars ample. I conducted many funerals. In about 40 per cent of such services, I was tendered a fee, ranging from two to ten dollars. I made it a rule at the beginning of my ministry not to accept pay for funerals unless the family was in good circumstances.

Weddings and funerals are often a means of winning the confidence of people to whom the preacher may be of great service. By these links, he is often bound to his congregation in a devotion beautiful to see and feel. This is especially true of funerals. While they tax the minister's nervous system and draw deeply on his sympathy, they constitute a part of his work he would not abandon if he could.

It is a tender and helpful ministry to console the sorrowing. Once I sat up all night with a heart-broken husband at the bedside of his dying wife. In the gray of the early morning she died. As I walked homeward and recalled that young husband's faltering words of gratitude for my presence and sympathy, I felt abundantly repaid for any trials or vexed problems I had met in my ministerial career.

The Financial Side.

The spring of my second year as a city pastor, my salary was raised to \$2,000, and my fees began to assume more respectable proportions. Still, the financial problem loomed large. A beautiful girl baby had come into our home by now, and living ex-

penses were very high.

As a class preachers are pathetically underpaid. In a large city, the \$2,000 a year pastor consumes practically all he makes for house rent, provisions, clothing, books, etc. He has to keep up appearances. Unlike the young lawyer and doctor, he cannot select a house where rental is cheap. He has to live near his church, and in a house that will compare favorably with any in that neighborhood. Where the church owns and maintains a parsonage, this condition is sometimes absent, but not always then.

The apparent prosperity of the preacher, deceives sometimes even his close friends; certainly the majority of his congregation who behold him in the pulpit or at a social gathering carefully groomed and serene. They do not know that he is living up to every dollar of his income and if they did, in their ignorance of his necessary manner of living, would probably judge him extravagant and prodigal.

Many Appeals.

No one who has not been in a city minister's home or is without "inside" information, can know of the appeals that come to him for money. They literally pour in on him. People waylay him on the street, beg at his front and back door, haunt his study, and bombard him through the mail for funds. Fortunately, nearly every large church relieves him of what would soon become a killing burden, by providing him with a relief committee whose business it is to investigate and deal with such cases. The Associated Charities are also simplifying this problem for the city pastor by asking that all appeals outside of his own parish be turned over to them.

The preacher's handicap of insufficient salary is nearly if not altogether offset by compensations, some of which are better than gold. One of these, that of ministering to the sorrowing I have already referred to. Then there are the opportunities that come to him for rare fellowship and cultured acquaintances.

Frequently, the minister's home shelters a missionary, fresh from the foreign field with soul aflame with a passion for souls; a college president of heroic mould who is sacrificing much for some small and poverty-stricken institution; an editor, a lecturer, or some eminent brother preacher of saintly life and eloquent tongue,—such guests grace the preacher's home and come as a benediction into his domestic life.

Minister is Favored.

Then again, the minister is a welcome guest in the homes of the people. The doors of the mansion and cot are alike open to him. He is a privileged character.

The preacher is favored even in the business world. Many of the large stores make it a rule of the house to allow ten per cent discount on all the goods he or his family purchase. This is very kind but I do not think a minister should ever ask for it. I never did, and have sometimes refused it when offered me. I do not deny but that such discounts are very acceptable at times but I am sure that ministers as a whole would rather be paid adequate salaries and then pay for the goods they buy like any other purchaser.

The preacher and his wife are often the recipients of presents from their flock. Occasionally their gifts are expensive and always useful. Sometimes a check for a substantial sum is sent, sometimes a trip to a great religious convention or sea-side resort provided for, and in many ways the minister and his faithful helpmate are made to feel how strong they are in the affections of their constituents. This is good to see and feel and it serves to incite the loyal pastor to greater activity and zeal, besides it smooths over some rough places, which his feet must sooner or later travel.

Peculiar Temptations.

Of course, the ministry has its peculiar temptations, nor is it surprising that sometimes they claim their victims.

There is the temptation to indolence. The minister may do a great deal of shirking if he is so minded. He can dawdle away precious hours over the daily newspaper or the late novel. If he does not watch himself and strive to keep his study hours inviolate, it is easy for him to become slipshod, and careless in his pulpit preparations.

The temptation, to be a "policy man," to keep quiet when some moral issue is to be met only by plain pointed utterance, is often insidious in its wiles.

Again, there may be a very wealthy man in the congregation who presumes to dictate what the preacher shall say and do. The temptation to wear the collar of such a church boss is sometimes too strong for the man in the pulpit and he gives in only to find his manhood compromised and his influence hamstrung.

There are temptations to "play to the galleries;" to assume a sort of dictatorship over the congregation or to offensive partisanship in denominational affairs.

There is the temptation also to scholarly pursuits to the hurt of pastoral work and personal contact with the people, which is absolutely necessary to the noblest success in the ministry.

There are other temptations beside these I have singled out but I think I have called attention to the most common and subtle.

Sermon Still Potent.

As a city pastor I continued to give my pulpit work considerable attention. Of course I could not find time to write out all my sermons as I formerly did, but I still wrote carefully in full my Sunday morning discourse. In the evening, I spoke from a different plan of sermonizing but usually wrote out the introduction and conclusion of what I had to say. At the very beginning of my pulpit work, I learned to preach without notes,—not a remarkable attainment,—but one which has given me some satisfaction.

I had not been very long in my new field, before I learned that a sermon over half an hour in length was a loser. Twenty-five minutes was better still for the morning service, which was long and formal. Several times my pulpit was filled by preachers of national reputation, but I noticed that whenever these men went beyond the half-hour limit, the finest results were lost. Observing this fact, I set to work the harder to concentrate and so make my morning sermon as compact as possible.

I presume it is true in a sense that a sermon has not today the importance in church life that it had fifty years ago, but it is still potent. It will always. However successful the minister may be as an organizer and raiser of money, he is a failure if he falls into the habit of giving the sermon a secondary place in his thought and work.

The Veterans.

As a young preacher, I am glad to pay tribute of praise to the veteran of the pulpit. They are a grand host. Whenever I have opportunity, I listen to what they say for they are "rich in experience that angels might covet." They have many things to tell us young "theologs" that we need to know. Some of these veterans are stepping down out of the pulpit to give place to raw recruits like myself, but they are not often embittered or sour. Never mind, by and by, we who are now taking their places, will be giving away and falling back to make room for our successors, even as our predecessors made room for us.

I often find myself wondering why there is such a dearth of choice young men for the ministry. My own denomination is asking for a thousand young ministers at once.

The Christian ministry as a career has milk-sops, sissies, time-killers, namby-pam-

much to offer to brave, tender, and true young men. There is no place in it for bys, or whiners. It has no "soft snaps." The call is for virile young manhood. To the young man who will work hard, and equip himself through years of study and painstaking preparation, the ministry offers a place of power and usefulness.

Reason For Failures.

I have read with interest and not without profit much that has appeared in print the past two years criticising the church and the ministry. Some published confessions of ministers who have failed and gone into other fields of labor, I have read with mingled emotions of sorrow and amusement; with sorrow because I know that some churches are mean, narrow-visioned and seemingly ignorant of how to help their pastor; with amusement because I also know that there are men in the ministry who will never knowingly tackle a difficult situation and see it through. They will resign, quit, move out and on to new pastures,—anything to avoid responsibility and a hard problem. Men fail in the ministry as they fail in law, in medicine, and in every other vocation. But when a man fails in a law career he seldom thinks of blaming the legal profession and if he did, people would laugh at him, so it is with medicine, or civil engineering, or farming, or any other career except the ministry. Why should it be different with the ministry? It really isn't different. People just imagine so, or have been led to believe by fallacious reasoning that such is the case. A man who finds it hard to be honest in the ministry will find it hard to be honest in the shop, the store, or the bank. Shakespeare's words are illustrative of an error into which many fall when they blame the church for sad and inglorious failures on the part of some ministers:

"The fault, dear Brutus, is not in our stars,
But in ourselves that we are underlings."

A Compelling Call.

Granting that every criticism now appearing in the public print against the church and the ministry is true, the call for vigorous, clear-eyed, well-balanced young men for that career thereby becomes not less but more potent and more compelling. The heroic note is the one young men need most to heed.

I would not advise any young man contemplating the ministry to follow my example in leaving college without graduation. There were extenuating circumstances in my case which need not be recorded here. However, if I have had some success in my work, it is not because I left college without my degree but in spite of this fact. And had I spent three years more in the University, perhaps I would not have to dig so hard for what I get today.

At the close of my three years' pastorate in the city church, I resigned, I did so only after much deliberation and by the way of travail of heart. We liked the people; to many of them, we were bound by strong ties of devotion. They had all been kind to us. The work was prospering, but the climate had been against me from the first. It persisted in attacking my throat, a dangerous place to one whose asset is so largely the voice. I felt that I owed it to myself and family to seek more favorable conditions.

A New Field.

I resigned with two months' notice but with no particular place in view. No sooner had the announcement of my resignation appeared in the columns of the religious press of my denomination, than I began to receive invitations to other pulpits. Two months later I was tendered and accepted a call at an increased salary, to a church of a larger membership than the one I was leaving but this time in a city of thirty thousand, instead of half a million souls. Without the loss of a single day, I passed from the one pastorate to the other. Here we are living

today, a happy family, with scores of warm friends. My salary is \$3,000 per year and the fees I receive for weddings, funerals, lectures, etc., increase this by several hundred dollars. I have more calls for addresses, lectures, evangelistic meetings, etc., than I can possibly accept. My people are kind and thoughtful; they give me splendid support. I like them every one.

No Regrets.

From the day I left the law office for the ministry up to the present moment as I write this I have never regretted the step. On the contrary, I have on numerous occasions thanked the kind pastor who had such a potent part in shaping my career. More and more the possibilities for good afforded by the ministry grows on me. And I am happy. I do not feel that I am shackled or in bonds to anything or anybody. I could not be freer intellectually in any other field of activity than I am now. I preach what I believe and all I believe. In common with all other men I have doubts and perplexities, but I never preach them. And they are as nothing when set alongside the faith I have both in God and humanity. I try to suit my message to the times and I concern myself more with every day in the week Christianity than I do with doctrinal niceties. I try to be tactful without being sycophantical and firm without becoming dictatorial,—I have learned a good deal in ten years' experience as a minister and I have yet to learn much more.

Only recently, I left behind my thirty-third birthday and I am hoping I may have as many more years in which to reach Chaucer's ideal of a Christian minister:

"Christ's love and His Apostles twelve
He taught, but first of all he followed it
himself."

The Year's Summary

Dr. J. A. Adams, editor of THE ADVANCE, pithily summarizes his outstanding experiences of the past year in the following fashion:

What was the most interesting book you read during the past year? The Life of Empress Eugenia.

What was the best serial story you read? "The Honor of the Big Snows" in Munsey was the most brilliantly written.

What was the best short story? "The Wonderful Bishop," in the Strand.

What was the most beautiful book you saw? "The Mountain That Was 'God.'" "

What was the best address you heard? President Jordan's lecture on Peace was the smartest.

What was the best sermon you heard? Dr. Gunsaulus' two sermons, one on "How Hath the Gold Become Dim" and the other on "The Two Feasts"—Esther and Salome.

What was the best story you heard? Booker Washington's story of Aunt Eliza who had "done been there."

Who was the best preacher you heard? Campbell Morgan, at Winona, and this does not contradict what was said about the best sermon.

What was the biggest thing you saw during the year? The airship rising out of Washington Park and sailing off to Springfield.

What was the most beautiful town you visited? Portland, Maine, taken with its harbor, and Daytona, Florida, taken with its beach over on the Atlantic.

What was the most interesting news you heard? That Thanksgiving dinner was ready, and there also was some very interesting news earlier in the same month.

What do you think the best thing that happened in Europe? The two victories of the British Liberals over the Tories.

What do you consider the greatest movement of the year? The uprising against special privilege.

Our Readers' Opinions

Continued Discussion of Union in Smaller Places

FROM NEBRASKA'S STATE SECRETARY.

Editors Christian Century:—I note J. Fred Jones' plan for the information of our religious neighbors in the small towns. I can not but agree with him that these little places are too well churchied now. Only the belief that we have a message to these divided brethren would warrant our going into them with another organization. We are often criticised unsparingly for doing this and our motives impugned.

In Nebraska, as doubtless in Illinois and elsewhere, we have many little places from 200 to 1,000 population, in which there will be one or two or more families that are Disciples and who decline to become members of denominational churches, and who chafe at being compelled to bring up their children under denominational instruction in the only Sunday schools that are available to them. These often apply to the state boards for assistance to open a Church of Christ after the primitive order. Such calls come to the state societies in greater numbers than can be answered favorably. It is not difficult to organize a church with a fairly good evangelist and the outcome of four to six weeks preaching will be a congregation of from 25 to 75, including perhaps one-third former disciples, one-fifth from denominations and the rest from the world. It will always bring acrimonious criticism from the churches already on the ground. Sometimes the new organization, lacking a strong leader, makes blunders, and flounders on for several years, until it acquires experience and spiritual power.

Such an organization offers a place from which to preach the unity of the New Testament church, which in most instances would be denied by the denominations. Under the present conditions we must either have no voice in such communities or take the course outlined above. And the silence would mean the ultimate loss of a number of disciples in the community, their children, and the failure of triple the number to have an opportunity to hear and accept this splendid appeal for the exaltation of Jesus Christ above party leadership.

In Nebraska distinct efforts have been made to proceed in the manner prescribed by Mr. Jones, in a few instances. I have had such a view as he expresses, and still believe it ought to be one of the plans to be carefully and prayerfully followed by state evangelists and secretaries, but only one.

In one instance I made a serious effort to unite what brethren we had in a city of 4,000 with the Baptists. Their principal man desired it, having been in years past a Disciple. We met together with their soberest men, and fully agreed as to statements of faith and practice. I was invited to preach in the vacant pulpit and take up certain themes that would be explanatory. I did so. The communion was spread and two Baptists helped at the service. It looked hopeful. One woman spoiled the whole thing and a little later their state society took a hand. We have a very good organization there now. In another case I undertook to preach a week to a united Baptist-Disciples church. This was that we might fully set forth the plea made by us for Christian unity. Even with the prestige of an actual union service continued for months, it failed. Yet it was worth the trial.

I speak of these things that you may know that we have honestly made overtures and tried to gain the sympathy of our brethren in

the denominations in order to proceed with the unification movement from within the existing organizations rather than from without. That we have not succeeded does not demonstrate the uselessness of it, but does show that we must not abate our usual activity in gathering our own brethren together and as many others as are disposed to hear, into congregations where the whole gospel may be fully preached.

I believe that you misapprehend the spirit of state secretaries among us. It is not that there may be "denominational" increase, but that we may care for our scattered Disciples and their children as fully as may be and at the same time preach the gospel to as many sinners as possible. There is no organization set for the increase of the church within the states so completely as the state societies.

W. A. BALDWIN.

FROM NEW MEXICO'S SECRETARY

Editors Christian Century:—The problem in a new country presents some different phases from what it does in the older states. In the first place every new town expects to become a city, perhaps the metropolis of the state. Today it may be only in the mind of the promoter, but tomorrow brick blocks, machine shops and other improvements are under construction. The result is every religious organization (even to rival parties of the same denomination) that has the men and the money wants to get in on the ground floor. But in many places the development comes slowly and in other places it will never come. The consequence is many communities are ever-churchied to the neglect of the more sparsely settled sections of the country. The religious condition in many communities are over-churchied to the growth has been retarded or the "bloom" has not yet come, is distressing and almost sickening.

Were it possible for the people in these various communities to forget what were their former religious affiliations and simply ask themselves: "What is the best thing for us to do for the moral and religious welfare of our community?" it is apparent what the answer would be. And if every preacher, presiding elder, secretary, missionary superintendent and religious journal that comes into that community would encourage the "get together and stay together" spirit a large contribution would be made to the practical solution of the problem of Christian union. But the fact is the union spirit is seldom encouraged by those who stand in position to give it greatest assistance. Where anything like union is proposed it meets with rebuff; not so much by the people as by those in authority. I know I have been "proposing." I did not try to dictate terms. I suggested that at least we get close enough together to work at the problem.

It looks to me as if the matter would have to be taken up by the National Home Missionary boards of the various religious communions in a union conference. If they were all to agree to send only men of consecration and vision to the home missionary field to plead for and promote Christian union rather than some narrow-minded dogmatist to pronounce the party shibboleths, and appropriate their funds to that sort of a propaganda, we would have taken a decided step in advance.

I am not in favor of dividing the field (in fact, that would now be impossible), but I

am in favor of the people, in the various communities where missionary money is being practically wasted or where no effective religious work is being accomplished, getting together and organizing one church on the most scriptural basis that is at the present time possible. My conviction is that would be more pleasing to the Master than the way things are now being done.

FREDERICK F. GRIM.

Albuquerque, N. M.

A DISSENTING VIEW.

Editors Christian Century:—I read with much interest J. Fred Jones' letter about church unity in the villages and your comments thereon. You and he have struck a rich vein. I am heartily with you, in its development. I have done a little myself in the Imperial Valley and elsewhere to carry into practical realization the same noble ideal.

But there is something to be said in commendation of the usual habit among us of organizing a church after the New Testament pattern wherever one is not already found, however sure the churches already there may be that there is no room for another. In your editorial in the issue of Dec. 15 you say: "But our duty to small towns and villages, where there are already sufficient Christian forces to master the situation if they were united in a common cause, is radically different. To put a new church into such places would, in most instances, be a sin. It would depend upon the weakening of other churches for whatever effectiveness it could attain."

That view is common. And it seems reasonable and logical. But in actual practice it works out differently. The new church does not weaken the others. It has the opposite effect. It is well known that in most churches most of the resources are dormant. Whatever quickens them into active, effective service is to be welcomed. Exactly this the new church frequently does. And while it grows into vigorous, achieving life it arouses and inspires all the others. They are all stronger for its strength. Who has not seen actual illustrations of this fact.

Here is one. About 1891, G. L. Brokaw and his tent came to Mason City, Iowa, for an evangelistic meeting. The plan was to establish a new church in that town of some four or five thousand souls. The ministers and members of other churches insisted that the movement was in the nature of an intrusion, that already the community had all the churches needed, and that if this effort succeeded it would be at their expense. But they were mistaken. Their gloomy prophecies were not fulfilled. On the contrary all were helped, the community was enriched and the religious forces of the town marvelously quickened. Within ten years of the organization about 2,000 souls were won for Christ by this new church, a splendid new church was built, far the finest in the city. This set all the others to despising their small, unworthy, inadequate equipments, and soon the four or five leading churches had new churches even finer than ours. Zeal and results in county evangelism, Bible school work, and C. W. B. M. have provoked friendly emulation everywhere, and this church has been not only a blessing to the community and to all the churches, but a beacon light to our whole brotherhood. With my own hands in that church I baptized about 800 in four years. This is the other side.

SUMNER T. MARTIN.

Rialto, Cal.

Baptism

Editors The Christian Century: It seems best that I should use the limited space that you have kindly granted me, to point out some things that will be helpful in solving the hitherto troublesome question of baptism. As an example of false approach to this subject I will recall the fact that when I said in "What the Bible Teaches" that self-washing was the practice of the early church, many were surprised and some said I could not prove it. It is a well known fact that Jews and Gentiles practiced self-washing as a religious rite or at least in connection with religious observances. It is also well known that human beings are very persistent in such rites and observances, and will not give them up lightly. A reasonable deduction from these two facts is that the early Christians continued self-washing. Such a deduction does not need any proof, but must be accepted unless there is good evidence that this natural sequence of things was in some way interrupted. But I brought the clear testimony of the most competent witness of the early part of the second century, that self-washing was the practice of the church in his day. It would be unreasonable not to accept this as a fact.

The immersionist must bring at least one passage from a good author, B. C., or of the first or the second century A. D., in which *baptizein* is used to express the act of sinking a man in water and raising him up again. One such passage would not estab-

lish his claim, but without one such passage he has no case at all. The reasonableness of this demand must be admitted by all, and an attempt at complying with it will open the eyes of many.

But the essential question is not what *baptizein* means, but whether Jesus ordained or sanctioned any use of water as a part of his religion. Matt. 28:19 is believed to answer this question affirmatively. But this passage says nothing about water, and is, moreover, exceedingly doubtful.

Every sect has been able to state its belief and practice more clearly than they could read these in the New Testament. The average preacher among the Disciples could write out the doctrine and practice of his church so clearly that every man who would read is carefully would know exactly what the Disciples teach and do.

Could not Jesus have given us as plain a statement? If salvation is by sacraments it must be confessed that the New Testament is a very unsatisfactory book.

But if we are "saved by his life," the case is different. The few sacramental patches that have been put upon it by transcribers and translators can be easily seen, and when removed the spiritual teaching left is clear and harmonious. Every man who preaches immersion virtually declares that the New Testament was not written as clearly as it might have been written.

Approaching the subject of baptism one should ask seriously, What was Paul's gospel which he preached to the Gentiles? What was the liberty to which the Gentiles were

called? Liberty from what? Why did Paul say, "If ye receive circumcision, Christ will profit you nothing?" Elsewhere he speaks of circumcision as being indifferent, and he circumcised Timothy. It is clear that circumcision works such injury only when it is a sacrament. Two corroborations of Paul's statement can be brought. 1. A sound psychological reason can be given why every sacrament must necessarily sever from Christ. By this is not meant that a sacramentalist cannot be religious. Indeed a man cannot be a Pharisee without sacraments, but Paul thought a man could not be a Christian with even one sacrament. 2. History fully confirms Paul's declaration. Dr. Stalker, in "The Ethics of Jesus," speaking of baptism and the supper says, "The real difficulty about these two rites of Christianity is not whether or not Jesus instituted them, but how he could have done so, if he had foreknown that they were in the course of the Christian centuries to be converted into such instruments of superstition; for round them have gathered all the most glaring perversions of the religion that calls itself by his name." Here Jesus is charged with a mistake so grave that he can be excused only on the grounds that he didn't know better. Let every man understand when he is teaching that Jesus commanded his disciples to dip the bodies of believers in water for the remission of sins, that he is making an assault upon the goodness and wisdom of Jesus and is at the same time strengthening the powers of darkness and confusion in the world.

H. C. GARVIN.

The Book World

DIVORCE, A Study in Social Causation, by James P. Lichtenberger, Asst. Professor of Sociology in the University of Pennsylvania. This monograph is one of the series entitled Studies in History, Economics and Public Law, edited by the faculty of Political Science at Columbia University. Dr. Lichtenberger has not written a reading in statistics, but in what statistics mean. He has made an original and scientific study of the divorce problem and boldly declared his findings. Divorce, he says, is not a cause but an effect, and is not to be cured by doctoring effects, but by curing causes. Thus much of the direct legislation and legal prohibitions do not affect the problem vitally and the changes brought by restrictive legislation have proven too remote to be distinguishable. The breakup of the family comes before the divorce as a rule and the legal causes assigned are very often not the real causes. That the modern city is making the major increase in divorces is met with the finding that the rate of increase is about as great in more rural populations. He lays it down that the moral value of marriage consists in the mutual happiness secured, and it is better to break the tie than to crush a spirit by compelling it to live with one repugnant to it, while children are better off under the care of one parent than in a home of bickering and strife. He believes the same phenomena is manifested in increasing divorce, as is shown in increasing suicide and crime. They are incidental to a social readjustment. The readjustment will put society on a firmer basis and the results will be better. Among the causes of divorce in this social transition are the greater economic freedom of woman. She refuses to endure hardships she once did as a domestic factotum because her livelihood no longer depends upon it. The home is no longer an economic center for family life but more and more a place of shelter and comfort only, and the disintegration of the old bond results in a temporary weakening of the domestic tie. The new era will place

the home on a higher plane than the economic one and the results due to the transition period will cease. The conditions of life among the professional and "society" classes, among which we find the greatest increases, strains the nervous and mental constitution to the breaking point and the result is domestic discord. American ideals have insisted that the individual is more sacred than the institution, and thus men and women have come to say, "Man was not made for marriage, but marriage was made for man," and have refused to live in wedlock when life became over difficult in it. These changed circumstances have brought into effect causes that before lay dormant and the result is the divorce court. It is not necessarily a sign of family deterioration. It may be one of the "costs of progress," incidental to the re-formation of the basis of domestic relations and the real work of preventing divorce lies not in an attempt to prohibit the effect, but in efforts to remove the causes by improving the social conditions. The book is cast in original mould and is a decided contribution to the subject. It does not deal with ex-cathedra declarations about the matter, but with such determinations as a study of cause and effect seem to warrant. There is no lowering of the domestic ordeal and no scientific dogmatism in asserting the inerrancy of the conclusions reached, but an able and fearless discussion, contributing to the clearing of the atmosphere in a field that has been no little obscured by preachments that dealt with surface facts. (New York: Columbia University Press. Pp. 230. \$1.50.)

AGAINST THE CURRENT, by Edward A. Steiner. This is one of the most fascinating of the half dozen books Prof. Steiner has written. He has had a remarkable experience and tells it here with the charm of a born story teller. He was born in Hungary and is a Jew. He is now professor of Applied Christianity in a Christian College in America. One can guess the rest. There was Anti-

Semiteism and Jewish orthodoxy, a free spirit and the oppression that both brought to it in its youth. But it is not a sordid tale of misery. It is too full of humor and pathos and too happy in its sequel of such a life as the author has lived. The cause of the oppressed Jew of Central Europe and Russia is pleaded with deep devotion and the immigrant is not least among the needy that his experience and sympathy finds. Prof. Steiner is living a remarkable life and doing a remarkable work. (New York: Fleming H. Revell. Pp. 230. \$1.25 net.)

INDUSTRIAL HISTORY OF THE UNITED STATES, by Katherine Coman, Ph. B., Professor of Economics and Sociology in Wellesley College. If any one doubts a woman's ability to do a piece of work that is scholarly to the highest degree let him read this work. Miss Coman has collected a mass of material that is a monument to historical labor and written a history that is discriminating and authoritative. She begins her task with the beginning of our history and traces all the streams of development up to the present time. It is a work that will doubtless be authority in all the schools for some time to come. The story of the colonial days and the times of the fathers is fascinating and makes a contribution to the history of our beginnings that is often neglected by the school historians. The industrial and sociological phases of life are coming to contribute their part of the history of nations. The political phases no longer fill full the story of the past. The author has showed fine interpretative abilities and tells the story of the most recent industrial events with such admirable temper and fairness that partisans will find little that they can successfully challenge. To the whole she has added a chapter on conservation. The volume is completed with a exhaustive bibliography and is well illustrated. Copious references are given in the margins of each page. (New York: The Macmillan Company. Pp. 451. \$1.60 net.)

Rainier of the Last Frontier

CHAPTER X. (Continued)

As to Mabalacat it came to pass in the Christmas time. Far up in the interior the desolate country about it in that it sent up cat waited at its best a vile place for a white man to be stationed—a snarled knot of bamboo houses struggling out into a world of dun colored pampas grass, worse than the world had been dissolving and steaming by

Small wonder, then, that the erstwhile dudish Lieutenant Lately, now commanding officer of Mabalacat, had yielded to the squalor of the place and lay upon his dirty cot in the musty Tribunal unkempt and sullen, and answering the clumsy kindnesses of his men curtly and moodily.

Five weeks of alternating sun baths and water baths, of broilings and soakings, had filled his body with "dengue," and had drawn the hope and resolution from his soul fibre. His mental picture of Miss Royce far away in the comforts of Iloilo, attended by the flattering Sevier, had not helped to make a model soldier of him. He had not surrendered all at once. But tantalized with the banishment from Iloilo he had at length turned from the petty affairs of his soggy kingdom and gone to whiskey and soda solace.

It took only a few days of this latter mood to bring him down to where Christmas eve found him. Even then he might not have tasted the limit of misery had not the date been stabbed into him by a request from the men for a little extra in their next day's menu.

The first sergeant had asked the favor clumsily enough and the snarl of the emaciated, feverish officer as he started up on his elbow made even that seasoned "non-com" wince.

"Great heavens, is this Christmas eve?"

"That's the way I reckon it, sir," said the sergeant soothingly.

"I'll take your word for it," sneered his superior. "Get what you want from the quartermaster and don't bother me."

The sergeant saluted and went down stairs. Lately remained propped up in bed, staring resentfully after him for a moment, his eyes bright with fever. Then reaching down between his cot and the wall he pulled up his flask, measured tremblingly a double dram and drank it with an unpleasant chuckle.

"Christmas eve. Here's to it. May God Almighty forget the rest of the world along with Mabalacat."

The whisky acted quickly and he soon sat erect and sang to the gathering shadows of the room.

The two muchachos brought in candles in the middle of the song, casting fascinated eyes at the wild face of the singer, who went on to a crescendo of enthusiasm in the last verse of the ditty. At eleven o'clock he was still shouting and singing, unheeded by the men over at the barracks, who were themselves absorbed in the merits of a can of stomach rotting bino. Only the slouching sentry below his window glanced apprehensively up from time to time and uneasily told himself that it wasn't safe business for a private to expostulate with a drunken "C.O." on Christmas eve.

Now turn the clock back a few hours, hoist the sun again into the heavens and let its afternoon rays, patched with misty clouds, flitter down upon the new army secretary, as he halts his pony with a jerk six miles from Mabalacat and peers over that diminutive animal's ears at a tell-tale nest of loaded Mauser cartridges spilled across the mud of the trail. Mausers, mind you, not "Krag" gleaming with all their newness, not coated

BY
JOHN MARVIN DEAN -

AUTHOR OF

"THE PROMOTION, ETC."

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with dust or loam. And thus speaking of grim possibilities to Rainier, whose eyes grew grave indeed as he stared at them.

Give Rainier eight seconds and both man and beast had disappeared. Only the wheeling grain birds above the pampas saw him strike off the trail at right angles, leading his pony and allowing the tall stems to close protectingly behind him.

Only these same birds saw him make a cautious halt a hundred yards from the trail, transfer a bulky bag from his pony to his own shoulder, shift it to suit him, and then leave his wondering beast and dive forward alone into the miles of heavy growth stretching toward Mabalacat.

Give the burdened traveler ten minutes' start and then know that the mahogany skinned, brooding owner of the cartridges has come back down the trail, is thankfully recovering his carelessly spilled cartridges, and is then about to run on after his more careful comrades of the Republic Filipino when his eyes see a hoof mark freshly turned since the downpour of a half hour ago. A quick scrutiny of the ditch at the side of the trail reveals to his startled mind all he needs to know. In an instant more he is off down the back trail with tidings of a lonesome Americano. Ten more precious circlings of the minute hand of Rainier's wrist watch and the guerillas have appropriated his abandoned pony and are running the trails to head off their entangled prey.

Thus it came to pass that rifles flashed their hate two miles farther down the valley when the secretary tried again to use the beaten path for speed's sake and he felt a thrill of the old days in the Soudan as he whipped out his revolver and gave them a sharp reply. But they were firing from ambush along the trail and he stumbled back into the merciful pampas with a troublesome wound over the temple, which persisted in trickling its flow into his eyes and blinding him.

Night dropped with equatorial suddenness upon both hunters and hunted three miles from Mabalacat and it was hardly out of ear-shot of the Irish sentry on outpost duty at the edge of the town that the secretary's arm was broken by an insurrecto's lucky shot. And then came the great question of that individual's narrowing world—which is it to be, sack or revolver? One or the other must be abandoned. And as he staggers out into the trail again, for the first time clearly ahead of the skulkers, it is not the heavy sack but the "Colt's 45" and its half empty belt that is flung ignominiously behind him in the ditch. And now unarmed, bleeding, blinded, but still tenaciously gripping his sack, the secretary went on toward Mabalacat. Only the feel of the harder ground of the trail against his shoe soles kept his stumbling steps guided aright.

Twice the agony of the grating bone splinters of his lacerated arm pulled his dogged mind from his path-finding task and caused him to bring up in the laced growth of the ditch. The second time this occurred he had tripped and gone headlong, his wounded

arm doubling up under him. As he recovered himself, faint with fearful pain, he heard distinctly the sound of the guerillas' bare feet pattering swiftly behind him. With a cry half of pain but more of defiance he stumbled on in a final desperate spurt and was greeted by the glorious music of a rich Irish challenge as a rifle lock snapped back and a startled voice shouted, "Halt, who comes there? Halt. Say."

A few seconds later Private McManus, sentry on No. 4 post of Mabalacat, was petting tonic into the secretary by his horror at the fugitive's bloody plight. For the sounds of pursuit had suddenly ceased at the ring of the Irish challenge. "God of Hiven, sind thim against this outpost!" said McManus fervently, fumbling at his "first-aid" bandage but staring out into the black trail southward with wrath in his heart.

"Only six or eight in the bunch," said the now prostrate Rainier, breathing hard. "They won't give you a shot."

"They've got a good pony and my gun and they've branded a mark on me. That's a good night's work for that crowd. They don't want an honest, two-sided argument."

"Close shave fer ye, ould mon." McManus was kneeling in the mud now and beginning to wind the bandages.

"Fwhat's yer outfit? Air ye over from Dumangas way?"

"I'm a civilian—Y. M. C. A. you know. Came through from Iloilo with some stuff for the boys."

The secretary grated out the words, for the Irishman's sympathy outclassed his skill and the smashed arm was one long limb of fire.

"But here, I'll talk it out wid ye tomorry. Up wid ye now. Arrums around me an' I'll poop ye down the street to the barracks. Aisy. Never moind yer kit. I'll come back for't."

But the secretary stiffly arose, his damaged arm rudely held in a triangular first-aid bandage tied clumsily behind his neck, his good hand still obstinately dragging his sack and his head wound picturesquely about with McManus' handkerchief.

"Got to have the old sack, comrade," he said cheerfully, and the two went down through the silent shacks of Mabalacat and out over the little plaza to the lights streaming from the upper rooms of the headquarters building.

Here the secretary was held up by the sentry below the "C. O.'s" window; the whispered colloquy of McManus, the headquarter's guard and the secretary, was punctuated very nicely indeed by a sound of crashing furniture in the Tribunal and a maniacal shout which formed the preface to a most urgent drunken song.

"Drunk as a Lord," growled the headquarter's guard. "You'd better not report to him tonight. He's liable to shoot anything that goes upstairs. You sleep with the boys tonight. They're pretty lively themselves to night. Got ahold of some bino. But they'll treat you white. And the steward'll fix your arm up. Sorry we aint got a doctor."

(To be continued.)

One Suggestion.

"Tea or coffee?" demanded the bustling waitress. He smiled benignly. "Don't tell me; let me guess," he whispered.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JANUARY 22.

Theme for the Day.—The Will of God.

Scripture.—Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.—John 4:34.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.—Acts 21:14.

Thy kingdom come. Thy will be done, as in heaven, so on earth.—Matt. 6:10.

Not in dumb resignation

We lift our hands on high;

Not like the nerveless fatalist

Content to trust and die.

Our faith springs like the eagle

Who soars to meet the sun,

And cries exulting unto Thee,

O Lord, Thy will be done!

—John Hay ("Thy Will Be Done").

Prayer.—Our Father, in all times when we can understand Thy purpose for us it is our wish to live in all conformity with it. There are times when we are called upon to suffer that the divine will may be realized. We are willing then to say, Thy will be done. But more frequently Thou dost call us to noble effort to achieve the ends of truth. With even greater eagerness may we then rouse ourselves to do Thy work, and say, Thy will be done. Amen.

MONDAY, JANUARY 23.

Theme for the Day.—Flesh and Spirit.

Scripture.—And the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem.—Ezek. 8:3.

For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.—Col. 2:5.

Very fast and smooth we fly,

Spirits, though the flesh be by.

All looks feed not from the eye,

Nor all hearings from the ear;

We can hearken and espy

Without either.

—Elizabeth Barrett Browning ("The Soul's Travelling").

Prayer.—We adore Thee, our Maker and Preserver, for Thy likeness in us. As Thou art spirit, so Thou hast made us with the power of spirit. Thou hast clothed us with flesh, but we can bring it into subjection to the higher part of our natures. Help us to feel the freedom that surmounts the limitations of the body, and dwells in the realm where vision and sound are of the spirit's own choosing. And bring us at last to Thyself, through Jesus Christ our Lord. Amen.

TUESDAY, JANUARY 24.

Theme for the Day.—Man's Companionship with God.

Scripture.—And ye shall know the truth and the truth shall make you free.—John 8:32.

Know ye not that we shall judge angels? how much more, things that pertain to this life?—1 Cor. 6:3.

God is among you indeed.—1 Cor. 14:25.

Then be strong—

Then halt not till thou seest the beacons flare

Souls mad for truth have lit from peak to peak.

Haste on to breathe the intoxicating air—
Wine to the brave and poison to the weak—

Far in the blue where angels feet have trod

Where earth is one with heaven and man with God.

—Harriet Monroe ("With a Copy of Shelley").

Prayer.—It is of Thy mercies, our Father in heaven, that we are given the highest place among all the works of Thy hands. Thou hast made us but a little lower than Thyself, and crowned us with glory and honor. We crave the full realization of our high place. We want to know all the truth, and mount to every height. Save us, our Father, from satisfaction with the commonplace and imperfect. And may we attain at last to the goal of our quest—the perfect life. Amen.

WEDNESDAY, JANUARY 25.

Theme for the Day.—The Power of a Prophetic People.

Scripture.—Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper.—2 Chron. 20:20.

Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them.—Num. 11:20.

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand.—Lev. 26:8.

The seers, the prophets, poets—they

See yet the good gold in the day:

They of his line that conquered Saul

Can crowd small cowards to the wall,

They that were Athens' might

Can put pale wraiths to flight.

—John Vance Cheney ("Is There Any Word From the Lord?").

Prayer.—We have read the story of Thy people in ancient times, our Father. Thou didst lead them by Thy teachers and prophets, until they too were able to bring a prophetic message to the world. When they were faithful to Thee, no power could stand against them. Teach us the lesson of their history, we pray Thee. We too would be prophets for Thee. Grant us a message, and in Thy strength may we put to flight the foes of the truth. Amen.

THURSDAY, JANUARY 26.

Theme for the Day.—The Unfading Hope.

Scripture.—Which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil.—Heb. 6:19.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.—2 Cor. 5:1.

Unfading Hope! when life's last embers burn,
When soul to soul, and dust to dust return!
Heaven to thy charge resigns the awful hour!

O, then thy kingdom comes! Immortal Power.

What though each spark of earth-born rapture fly

The quivering lip, pale cheek, and closing eye:

Bright to the soul thy seraph hands convey
The morning dream of life's eternal day,—

Then, then, the triumph and the trance begin,

And all the phoenix spirit burns within!

—Thomas Campbell ("The Pleasures of Hope").

Prayer.—Amid the unrest and confusion of our mortal life we praise Thee, dear Father,

for the hope of eternity, that grows brighter toward the perfect day. It sustains us in the pressure of our daily work. It lifts our hearts to nobler things than those we handle in the rush of the day's work. It gives us calm and steadiness when we are in danger of being overborne. Keep us safe to the eternal life, for Jesus' sake. Amen.

FRIDAY, JANUARY 27.

Theme for the Day.—The Hidden Source of Power.

Scripture.—Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.—2 Cor. 4:16.

That we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—2 Cor. 1:4.

It may be on that joyless feast his eye

Dwelt with mere outward seeming; he,

within,

Took measure of his soul, and knew its strength.

And by that silent knowledge, day by day,
Was calm'd, ennobled, comforted, sustain'd.

—Matthew Arnold ("Mycerinus").

Prayer.—Father of truth and of life, we are made increasingly conscious of the fact that our real strength is within, and not in any outward force or possession. Make us aware in increasing measure of the resources we have at our disposal if we but discern their value and use. Save us from dependence upon mere appearances. Gird us with power through Thy Holy Spirit. And grant us such comfort and calm that we may be a strength and blessing to others. Through Jesus Christ our Lord. Amen.

SATURDAY, JANUARY 28.

Theme for the Day.—The Communion of Silence.

Scripture.—I call to remembrance my song in the night; I commune with mine own heart and my spirit maketh diligent search.—Psalm 77:6.

When I remember thee upon my bed, and meditate on thee in the night-watches.—Psalm 63:6.

In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request.

Rapt into still communion that transcends
The imperfect offices of prayer and praise.

—Wordsworth ("The Excursion," I).

Prayer.—With Thee, O Father, we would take refuge from the strife and confusion of the world. We give Thee thanks for the silent moments, by night or by day, when we can dwell with happiness upon Thy glory and Thy goodness, and can speak with Thee of our treasures laid up in heaven. Increase our faith and our courage by these times of silence and prayer. And may the divine presence make us increasingly anxious for the life of companionship with Thee in the world to come. Amen.

A city throned upon the height behold,

Wherein no foot of man as yet has trod;

The City of Man's Life fulfilled in God,

Bathed all in light, with open gates of gold.

Perfect the City is in tower and street;

And there a palace for each mortal waits,

Complete and perfect, at whose outer gates

An angel stands its occupant to greet.

Still shine, O patient city on the height,

The while our race in hut and hovel dwells.

It hears the music of thy heavenly bells

And its dull sound is haunted by thy light.

Lo! once the Son of Man hath heard thy call,

And the dear Christ hath claimed thee for

us all.

—Phillips Brooks.



A Mother Song

BY AUGUSTA E. RUSK.

The sandman is looking at you in surprise,
He's waiting. He's calling.
In his By-low coach is just one empty seat
'Tis for you, Love, to ride in to Niddy-Nod street

If you'll close your brown eyes, the journey'll be fleet
Sleep Love, shadows are falling.

The sandman is looking at you in surprise,
He's frowning, yes frowning.
Don't let him use sand that should be in mud pies

To put under the lids of my little boy's eyes,
Who e'en now is sleepy and if he but tries
Slumber the day will be crowning.

The sandman is after you, Baby My Sweet.
He's waiting. He's calling.
He wants you to go to Niddy-Nod street
To the palace of dreams in the city of sleep.

Angels will watch you in this blest retreat
Sleep Love, shadows are falling.

Owney, the Dog Traveler

BY SARAH N. McCREERY.

"Tell me a story, Auntie, please," begged Gerald Heath of his aunt who had come for a visit.

"I will tell you a story of a dog—"

"I hope it will be a really, truly story," interrupted Gerald.

"Yes, it is a true story," Mrs. Glass assured him.

"I like that kind best," replied Gerald as he settled down to listen.

"In the museum of the government post-office building in Washington, D. C., is the stuffed skin of a little dog," his aunt began. "He looked so natural and life-like that I thought, for a moment, that it was a live dog in the glass case. The railway mail clerks called this dog their mascot, when he was alive."

"What's a mascot?" questioned Gerald.

"A mascot is something that is supposed to bring good luck to its owners," was the reply. "One winter day in 1886, this dog, then only a puppy, wandered into the post-office building at Albany, New York. The post-office clerks took pity on the hungry little creature that seemed to have nobody to care for him and arranged to give him food and shelter. They called the dog Owney."

"One day Owney was missed from the post-office," Mrs. Glass continued, "and later it was found that he had followed the mail-wagon to the train, as he always did, then he did something unusual, for he got into the mail-coach and went on a journey. This was the beginning of eleven years of travel in the mail-coaches. The post-office clerks were afraid the dog would be lost so they bought him a collar with a tag attached bearing the words, 'Owney, Albany Post-office, Albany, N. Y. Owney traveled all over the United States and to other countries, but he always found his way back to Albany.'

"I wish I could have a collar for Tige with his name on it," remarked Gerald.

"Perhaps you can earn enough money to

buy him one some day," Mrs. Glass suggested. "Owney's body is almost covered with medals and tags. These show the cities where Owney had been and often they had an inscription like, 'Be good to Owney' on them. The dog went to Europe, Asia, and other parts of the world on the mail boats. The Mikado of Japan presented him with a silver medal bearing the Japanese coat-of-arms."

"One day in 1897, Owney was in the post-office in Toledo, Ohio, and the clerks wanted his picture. He was tied in the basement until the photographer should come. He was not accustomed to being tied up, and he howled and howled, a clerk tried to quiet him and was severely bitten. Owney had always been so affectionate and harmless, and this frightened the man, and the word went out that the dog had gone mad, so he was shot. That was the end of Owney, the dog traveler. There never was a dog that rode on the trains so much, or that had so many friends all the world over."

"I hope I can see Owney some day!" Gerald exclaimed. I think he was a smart little dog to travel all over the country like that!"

"I think so too," Mrs. Glass agreed.

Mary Anne's Little Indian

BY FRANCES M. FOX.

She lived in the Long Ago—that little pioneer girl, Mary Anne, who was afraid of Indians.

In the beginning, Mary Anne had no reason to fear Indians because her home was on Manhattan island, where early settlers were protected. When her brothers told Indian stories in those days, Mary Anne used to shiver and look scared; but she knew that war-like Indians lived far away and that she was as safe on Manhattan island as little girls in old England.

At last there came a time when Mary Anne went to live near Lake Geneva in the wilds of New York. Her uncles and aunts, as well as many friends and neighbors, also moved West to make new homes in the wilderness. They traveled in a long procession of covered wagons and were several weeks making the journey.

Every night the pioneers camped in the forests, and every morning pushed on toward Lake Geneva. Mary Anne would have enjoyed the stories told around camp fires much more than she did, and the picnic dinners in green woods, if she had not been so afraid of Indians. Not that Indians disturbed the pioneers, but Mary Anne insisted every morning, noon and night that "something might happen;" which made her brothers laugh.

On reaching their new home the settlers from Manhattan island quickly built log houses and began clearing the land.

A year passed. Although Indians were frequently seen, they were friendly and only little girls like Mary Anne were frightened by their very shadows.

One baking day, Mary Anne's mother discovered that her flour bin was empty.

"Dear me!" said she, "I shall need more flour for my baking. I wonder, Mary Anne, if you would like to go to our nearest neighbor and borrow a little flour? The boys are all at work on the farm so far away I can't

make them hear, and I must have flour."

"Indians!" suggested the scared little girl,

They frequently tell us that in those days little boys and girls obeyed their fathers and mothers without a word of protest. However that may be, Mary Anne laid aside her corn-cob doll and put on her sun-bonnet when her mother placed the cover on a four-quart pail and passed it to her daughter.

"Indians won't touch you, Mary Anne," said mother, "so run along. I wouldn't let you go if there was any danger. I would rather make the family get along without bread than to risk losing our only little girl. Be careful not to spill the flour on your way home. This cover doesn't stay on as well as it might, so don't let it fly off."

Mary Anne ran like a deer through the woods until she reached the home of her nearest neighbor.

"Flour?" repeated the neighbor. "I will see."

In a few moments the woman returned with Mary Anne's pail.

"You'll have to go slowly with that," said she. "It is pretty heavy for a little girl."

"It is heavy," agreed Mary Anne, lifting the pail and starting toward the door.

"You tell your mother," the neighbor went on, "that I am sorry to disappoint her, but I'm out of flour. I've sent her a little Indian, and perhaps she can get along until tomorrow."

"A little Indian!" Mary Anne didn't stub her toes on her way home. "A little Indian!" Neither did she allow the cover to fly off that pail. Poor little Mary Anne was frightened almost out of her senses. What if that little Indian should push the cover off the pail and pop out! What could she do!

Holding the pail as far away as the strength of her little arm would allow, Mary Anne hurried along the forest path, repeating over and over, "A little Indian!"

"Take it quick, mother, please!" begged Mary Anne on entering the door. "She—she sent you a little Indian and said she hopes you can get along with him until tomorrow!"

When mother lifted the cover Mary Anne hid under the table. She stayed there but a few seconds though, because mother laughed and said, "Why, Mary Anne, what is the matter? There is nothing in this pail but Indian meal!"

Even when Mary Anne was a great grandmother she never saw Johnny cake without remembering the time when she believed she was carrying a little Indian boy in a tin pail.—The Continent.

A Good Method

There was once a little school ma'am
Who had this curious way
Of drilling in subtraction
On every stormy day.

"Let's all subtract unpleasant things,
Like doleful dumps and pain,
And then," said she, "you'll gladly see
That pleasant things remain."

—Annie M. Pratt.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section V. The Rise of Samuel. 1 Sam. 3.

QUESTIONS.

1. What was the approximate date of Israel's entrance into Canaan?
2. Give the location and some of the main features of Canaan.
3. What made the land so attractive to the desert people?
4. What were some of the races found by the Hebrews in Canaan?
5. How did the land get its two names, Canaan and Palestine?
6. How did the Hebrews compare in strength with the native races of the land?
7. What advantages did Canaan offer the Hebrews?
8. What two records of the occupation do we possess?
9. Does "occupation" or "conquest" best describe the manner of the Hebrew entrance?
10. How long did it take for Israel to attain the normal national life in Palestine?
11. What was the character of the government in the period of the judges?
12. What can be said of the manners of the natives?
13. What judges were most prominent in the records of the period?
14. Is it probable that there were many other local leaders whose names and exploits have not been preserved?
15. What was the religious spirit of the days of the judges?
16. Who was the second great prophet of Israel?
17. In what book is the story of Samuel's life contained?
18. Where was Shiloh, and what kind of services were held there?
19. What were the circumstances of Samuel's birth?
20. What was the character of the sons of Eli?
21. What is the bearing of this fact on parental responsibility?
22. How did Samuel become aware of his life work?
23. What disaster brought to an end the worship at Shiloh?

1. The Occupation of Canaan. Jud. 1, 2. Joshua.

It was probably about 1200 B. C. that the clans of Israel moved in from the region east of the Jordan to occupy the land of Canaan. The territory which bears that name in the earliest period of the national history lies at the eastern end of the Mediterranean Sea, along the southern third of the coast. It was the northeastern portion of the great parallelogram of Arabia, and its most fertile part. Its main feature is the central mountain ridge that extends from the Lebanon on the north to the Tih plat-

eau south of Beer-Sheba. This range rises between the sea and the deep trench of the Jordan. It is only a small country, about 140 miles from north to south, and on the average 50 miles from east to west. It is about the size of Connecticut, or of Wales. As compared with western and cultivated districts its soil was not rich, but to the desert tribes it seemed like a garden, "a land flowing with milk and honey." It had great variety of elevation, from the heights of Hermon, snow covered throughout the year, to the depths of the Jordan valley, probably the deepest of all dry depressions on the planet. The life of Canaan, vegetable and animal, was as varied as its surface. Several races inhabited the country in that age. The primitive population, variously called Rephaim, Emim, Horites, Anakim, etc., had only local and fragmentary possessions. They probably represented successive invasions at early periods. Later the Hittites had swept in from the north, and several communities of these people still survived. Then came the great Semitic wave, whose chief clans in the days of the exodus were the Canaanites, who occupied the lowlands of the coast and the Jordan, and gave their name to the entire country; and the Amorites, who lived in the central mountain region. Later still, and only a few generations before the days of Moses, came another Semitic inroad, including the first Hebrew clans and the closely related tribes of Ammon, Moab and Edom, who settled for the most part in the less strongly defended districts east of the Jordan. Through these same east-Jordan regions the Israelites, strengthened by the experience of Egypt and the discipline of the desert, and reinforced by certain of the Midianite groups, had now come to the Jordan valley north of the Dead Sea. Under the leadership of Moses they had obtained considerable holdings of pasture lands on the east side of the river, and there some of the tribes were content to remain. But after the death of Moses, the main body, under Joshua and other leaders, pushed on up the steep rock barrier into the heights of the western part of Canaan. About the same period the Philistines seem to have landed on the southern coast, and settled along the sea in the south-west part of Canaan. Traditions preserved in the Old Testament assert that they came from Caphtor or Crete. They are always called "the uncircumcised" in our records, which makes clear their non-Semitic origin. But in later days the Greeks understood that they were the chief race in Canaan, and called the country, after their name, "Palestia" or Palestine. The Canaanite civilization was much older than the Hebrew, at this time, and far superior to it. But the vigor of Israel, and the

enthusiasm born of such leadership as that of Moses, availed to secure for the people a foothold in the land. The story of the occupation is told in the first two chapters of Judges, which is probably the oldest book in the Bible.* It shows the desperate nature of the struggle which gave to Israel even a partial and precarious hold upon the land. There was little united action. The tribes did as they could, Judah in the south, the two clans of Joseph in the central section, and the rest wherever they could win possessions. Generations were required to complete the process. But at last, after struggles, successes and failures, conquest of the Canaanites in war and absorption by marriage, Israel became the ruling race. Centuries later the story was told in more romantic ways. The Book of Joshua presents a very different and more ideal picture. In this record, Israel, perfect in organization and acting with unity under the leadership of Joshua, achieves the conquest of the land in a series of brilliant victories, covering only seven years, and attended by miracles of the most startling character. The two records, Judges and Joshua, describe the events of the same period. Their striking difference is the result of the distances of their respective view points from the actual events. Later Jewish compilers attempted to make them successive rather than parallel accounts, by the editorial addition in Jud. 1:1, already noticed.

2. THE JUDGES. (Jud. 3-21.)

The length of time elapsing after Israel secured a foothold in Canaan and before the beginnings of ordered government must have been more than a century.

The story of these stormy years is presented in the chapters of Judges that follow the account of the first occupation. It is a record of tribal struggles, in which there was little unity of action, and the different clans defended themselves and pushed their interests against their Canaanite neighbors as best they could. From time to time some leader of note was developed by the perils into which his immediate district fell. These local champions were later called judges. But their functions were rather those of chieftains than magistrates. They did not come in any succession, but arose at different times, in the various tribes. Two or more of them may have been prominent at the same time, and there may have been considerable intervals in which no one of them was

*The phrase "after the death of Joshua" in the first verse of Judges, is a misleading editorial addition, intended by the compilers to explain the supposed relation of the book to Joshua, the volume which precedes it in our present arrangement. See below.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

active. Among them the best remembered were Othniel of Judah, Deborah and Barak of Issachar, Gideon of Manasseh, Jephthah of Gilead and Samson of Dan. The times were rough. Such incidents as the half-humorous story of the Danites searching for a new home, and robbing the shrine of the farmer Micah on the way, or the grim account of the feud which nearly exterminated Benjamin, help the student to gain some impression of an age when, "there was no king in Israel, but every man did that which was right in his own eyes." There was no prophet of Jehovah to follow the work of Moses. The judges were devoted to the national God, and in some instances were men of a certain rough religious feeling. But even a Gideon was betrayed into the fashioning of an image for worship, and Jephthah pledged himself to human sacrifice, if he should be successful in war, while no stretch of the imagination could find in Samson the elements of moral leadership.

3. THE RECORD OF SAMUEL.

The story of the life of the second great prophet of Israel is found in a book that bears his name. The four books of Samuel-Kings constitute one continuous prophetic sacrament. It was broken up into books, chapters and verses merely for convenience of study and reference. The First Book of Samuel tells the story of the Prophet Samuel's life as a moral leader of Israel. The book bears his name not as its writer but its hero. It is evident that its writer made use of older documents. This is shown by duplicate accounts of the same events, and by differences of incident or view point only to be explained by the employment of different records. There seem to be two series of narratives employed in the compilation of the book, one concerned with the character of Samuel, and the other with that of Saul. The book as we have it gives but a meager account of the events of Samuel's life, but it selects such as have religious value, the purpose being to instruct the people regarding the dangers of perversion from the good will of Jehovah and the rewards of national faithfulness.

4. THE SANCTUARY AT SHILOH.

(1 Sam. 1:3, 9, 21, 24, 25; 2:12, 17.)

At the period of the birth of Samuel, which was probably about 1100 B. C., the nation had no capital and no central sanctuary. But there were many shrines which were hallowed by the people of their respective communities, and were places of resort at the feast times. The tribe of Ephraim was the strongest in the nation, and within its borders, at the town of Shiloh, there was a sanctuary which was, at least, by the people of that territory, held in great veneration. There the ark was kept, the sacred chest, consecrated to Jehovah, and believed to be the visible symbol of His presence. The priest who ministered at this shrine was Eli, a worthy and venerable Levite. But his sons degraded their position as priests by conduct which made the sanctuary a scene of extortion and licentiousness. The sanctuary itself was a very simple structure, which contained the ark, beside which an attendant slept as guard at night. A lamp was kept burning through the night. By day the people came freely to present their offerings, or to consult the old man, who sat upon a seat by the door of the building. The sacrifices consisted of proper or "clean" beasts, which were delivered by the worshiper to the priests, and by them were killed, the blood poured out at the base of the altar, on which the fat was burned, and the appropriate parts of the flesh boiled in kettles to be eaten by the worshiper and his family, not forgetting the priest, who was invited to eat with them, or was given a portion of the food as his reward. This ritual represented the joyous eating of a holy meal before Jehovah,

and was indeed an act by which He was believed to be both honored and pleased.

5. THE YOUTH OF SAMUEL.

(1 Sam. 1-4.)

In the town of Ramah, a short distance south-west of Bethel, and a dozen miles south of Shiloh, lived a man of Ephraim, named Elkanah. He had two wives, for polygamy was common in that age. But one of these wives, Hannah, was childless and therefore unhappy, for no greater misfortune could overtake a Hebrew woman. The duties of the annual pilgrimage to the sanctuary at Shiloh were the most painful seasons of the year to her, and in the distress of one of these visits she importuned God for a son, promising to devote him for life to the service of the holy place. Her prayer was heard, and she became the mother of the boy whom she named Samuel, because she had been "heard of God." As soon as he was old enough, she took him to Shiloh, and he remained there with the priests at the shrine. The psalm ascribed to Hannah as the expression of her joy is full of national sentiment and gratitude. Meantime the conduct of the sons of Eli was becoming a public scandal, and the inability of the father to curb them was not believed to absolve him from responsibility. Indeed he was warned by one, who like himself was a priest or prophet, perhaps connected with another sanctuary, that if matters continued in their evil course, the end of their priestly service was at hand, and the doom of Shiloh sealed. Chapter 3, the special section of our study, discloses the boy Samuel growing up in blameless youth, caring for the furniture of the sanctuary, and preparing silently and unconsciously for the work ahead. His awakening to the consciousness of a holy work is beautifully described as the call of God to him in the silence of the night, which he at first took for a summons from the aged priest. From that day forth Samuel perceived the impending danger and his own future ministry. It was too late to save the unfaithful ministers of the shrine. Their doom was fixed in the public scorn which was felt for them, even though they continued for a brief time their career at Shiloh. When soon after the ark was lost to the Philistines in the disastrous battle of Aphek into which it had been carried, the nation saw in the destruction of Shiloh, the death of the priestly family and capture of the sacred chest the mark of the divine displeasure at the irregularities connected with the religious services. Henceforth the confidence of the nation was in Samuel. He was the hope of his people in a time of distress. He was destined to become one of its great moral leaders.

FOLLOWING STUDIES.

The title of the next section will be, "Samuel the Prophet." Following it will come, "The Prophets of David's Court," "The Moral Leaders of Solomon's Age," and then studies in the lives and activities of Elijah and Elisha.

TOPICS FOR SPECIAL STUDIES, REPORTS OR PAPERS.

1. The nature of Canaan as adapted to become the scene of Israel's history.
2. A comparison of the two narratives of Israel's occupation of Canaan.
3. The significance of the period of the judges in the development of Israel's character.
4. The literary character of the First Book of Samuel.
5. The nature of public worship in the days of Samuel.
6. The nature of Samuel's "call" in the light of present studies in child religion.

LITERATURE.

Paton, "The Early Religion of Israel;" Wade, "Old Testament History;" Cornill, "History of the People of Israel;" Kent, "History of the Hebrew People," vol. 2; Ott-

ley, "The Religion of Israel," Willett, "Studies in the First Book of Samuel;" articles on "Canaan," "Judges," "Shiloh," and "Samuel," in the encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

TOPIC JANUARY 29.

Missions in the United States (North and East).. Jonah 3:1-10.

With this lesson we start on a missionary tour of the world, which we will complete by the end of the year. We start in the United States, and for our first lesson, study the north and east portions of our country. To those who are in the habit of connecting the missionary idea with the ignorance and superstition of Africa or even China or the islands of the sea, the notion of studying the United States with a view to conducting missionary work within its borders, may at first thought seem strange and incongruous. But in New England, the home of American Puritanism and the cradle of religious liberty, may be found dwelling places of heathenism and licentiousness as dense and revolting as that of the jungle.

In the north and east we have the vast majority of our large cities. In this part, therefore, we have the chief industries, bulk of the country's wealth, the most of the population, and most of the foreigners who are coming a million strong to our shores, annually. With such an array of force we see at once the unlimited possibilities for both good and evil. Wealth and culture, science and art, all have their greatest opportunities here. But poverty and ignorance, crime and greed flourish with equal thrift. Here are the finest specimens of architecture in the land, as well as the meanest. The palatial homes of the wealthy and the squalid tenement of the very poor, greet the traveler's eye. If the city is the home of the great churches, endowed schools and well equipped hospitals, it is also the place of the city hall around which grafting politicians cluster like blow flies over a putrid carcass. In the exhibition of republican government which the United States is giving the world, the misgovernment of our cities is its conspicuous and notorious failure. This was what was in James Bryce's mind, when, upon one occasion as he was leaving these shores for the old world, he admonished some of his American friends that they should not make failures of our city government, fearing that it would turn the Liberal cause in Europe back 500 years.

We greatly deceive ourselves when we think that because we have made great progress in the development of our resources and the production of wealth that we excel in all respects. Unless we can link with our material prosperity, excellence in justice and goodness, fraternity and service, we are but repeating the history of Nineveh, Babylon, Athens and Rome. Is there any more reason why the missionary should go to Peking or Shanghai and begin to teach the people how to live lives of cleanliness and purity in the homes, how to care for their bodies, their minds and their hearts, and by means of education and the preaching of the gospel, teach them the obligation of just and honest government, than to feed the hungry tenement dwellers in New York, teach them cleanliness and chastity? So long as these frightful evils exist in our cities in America, and anyone who knows anything of our cities knows they exist—the United States is not only a needy mission field, but one of paramount importance.

The Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Baptist

A review of religious and denominational conditions in countries where Baptists are organized is published in *The Standard* of Jan. 7. The review is pleasing to the editor and strengthening to his faith. The reader will agree with him that the reports of Baptist progress during the year 1910 furnish a solid basis for faith in the church and hope for its future. The 9,500,000 Baptists in the world are giving a good account of themselves. They believe in political and religious democracy. They have arrayed themselves against political and ecclesiastical tyranny. They are now girding themselves for war against tyranny in the economic and industrial world.

There is not absolute unity of opinion among Baptists. This is a cause of alarm to some of the brethren. The editor of *The Standard* does not share their uneasiness.

Now and then from certain alarmists we hear prophecies of denominational disintegration unless certain others cease teaching theories which these good men believe are exceedingly hurtful. On the other hand, we are told, that unless some of the ultra conservative brethren wake up, the denomination is bound to lose ground. Neither assertion should be the occasion for any worry—if our Baptist people will keep busy in extending the kingdom of our Lord and Savior, Jesus Christ, as they appear to be doing, according to these international reports. While we have no apology for men who have flaunted the truth as taught by Jesus, we confess to a downright hatred of heterodoxy of conduct. Most Baptists are more willing, we believe, to fellowship their brethren of whose so-called liberalism they disprove, than those, however orthodox, who are disputatious and obstinate; or, to put it the other way, most Baptists would prefer to submit to the immovable conservatism of some of their brethren than to the pugnacious divisiveness of certain individuals who claim a superior brand of advanced theology. The cure for the harmfulness of both groups is a spirit of Christlike tolerance and a determination to serve the King.

Methodist

The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church are looking for a basis of federation for common work. Commissions have been appointed to discuss the situation and to devise plans for closer co-operation. In a recent session of these commissions in Baltimore there was free and frank interchange of views. It was agreed that the fathers had separated for reasons that were satisfactory to them but that the plain fact of much unnecessary rivalry among Methodist bodies, while unchurched masses hunger for the ministry Methodist can give, compels the admission that fraternal efforts have not achieved the results demanded by the times. The most significant resolution adopted at the conference has as its object the unification of forces:

That a joint committee of nine, three from each commission here represented, be appointed to consider the cause which produce friction, and waste, and injury, rather than promote the common cause, namely, the spreading of Scriptural holiness through these and other lands; and if found practicable to bring to this joint commission a plan for submission to the General Conference and people of the respective churches, said plan to provide for such unification through reorganization of the Methodist Churches concerned as shall insure unity of purpose, ad-

ministration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning.

Missionary Movement

The enthusiasm that has characterized the great missionary movements in America has not always met the approval of learned German students of missions. The Laymen's Missionary Movement seems to commend itself to the distinguished writer or missionary history, Dr. Julius Richter. In the *Homiletic Review* he says: "One hopeful sign of the times is the brilliant success of the Laymen's Missionary Movement in America, which, under the leadership of distinguished organizers and orators, has attained national importance. The seventy-five conventions, attended by 56,000 persons, held during the winter of 1909-10 in various large cities in the United States, and the impressive National Missionary Congress in Chicago (May 3-5), with which this unique missionary campaign was brought to a close, give promise of a new epoch, not only in the missionary interest, but also in the religious life of America."

Presbyterian

This year the Southern Presbyterian Church will celebrate the semicentennial of its existence. The Presbyterian churches of Atlanta, Ga., began the celebration in December of 1910 by uniting in a commemorative service in a public hall of the city. This service was attended by 7,500 persons. The Continent says, "It was undoubtedly the greatest Presbyterian assemblage ever known in the South—perhaps it has never been exceeded in the whole nation." Dr. J. I. Vance was the preacher of the occasion. His sermon was "carefully kept clear of any suggestion of sectional feeling or bitterness, but he insisted that the testimony of Southern Presbyterians to the spirituality of the church is as much needed in these days to offset the socializing tendency, as it was fifty years ago, in the opinion of the founders of the church, to offset the trend toward political entanglements."

Christ and the Imperfect Man

Would it not be better generally if the Church of God more readily recognized the best side of doubtful persons? We are apt to be exacting, to insist on sharp lines and definitions, to reject with disdain whatever appears irresolute or half-and-half. It was not so with our Master. Nothing is more remarkable about the Perfect One than the way in which he accepted weak faith, mixed motives, hesitating loyalty, a cobweb attachment to himself, for all that they were worth.

A "bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." His tenderness towards the faintest upward-seeking desire is the secret of his drawing and saving power through the generations. Thus he kindles sparks into seraphs, and transforms reeds shaken by the wind into pillars of the heavenly palace which go out no more. Surely it would be well were his church quicker to discern and welcome all who follow at a distance, yet in whom is some good thing towards the Lord God of Israel and Jesus Christ whom he hath sent.—*Rev. William L. Watkinson, D. D., in "The Fatal Barter."*

News in Brief

—The annual report of the Salvation Army in Great Britain is out for 1910. It was prepared by Rider Haggard, who says that nothing impressed him more than the women engaged in the work. He says that a study of the female officers of the Salvation Army is advertised to convert the observer not only to a belief in the right of women to exercise the suffrage, but also to that of their fitness to rule among, or even over men. The figures of the Darkest England Scheme work show that from the beginning 70,448 have been received into factories; temporary or permanent employment has been found for 269,663; 9,256 ex-criminals have been received into homes, of whom 9,052 were assisted, restored to friends, sent to situations, etc.; 14,103 lost persons were found; 48,096 women and girls were received into rescue homes, of whom 40,514 were sent to situations or restored to friends; and 115,145 sick people were visited and nursed.

—Rev. John Clifford, the distinguished Baptist preacher of London, has made his twenty-seventh appearance before the Paddington magistrate as a passive resister. Dr. Clifford lets the law take its full course. The bailiff goes to his house and takes away property to cover the refused rates. Dr. Clifford told the magistrates on the last visit that Mrs. Clifford is beginning to wonder whether there will be much left by the time the passive resisters' grievances have been remedied.

—The Second Presbyterian church of Pittsburgh, Pa. has established an employment bureau, the idea being that of the Rev. George W. Shelton, the supply pastor who decided on this innovation because of the number of requests for assistance since the beginning of the winter.

—The Presbyterians are making extensive preparations for the fourth annual convention of their brotherhood, which is to be held at St. Louis, Feb. 21-23. William J. Bryan is expected to be one of the speakers and James G. Cannon, president of the Fourth National bank of New York and chairman of the religious work department of the international committee of the Young Men's Christian association, will present the plans for the "Men and Religion Forward Movement" campaign of next year.

—The famous Episcopal Church of the Transfiguration, known far and wide as "The Little Church Around the Corner," in New York, is no longer to be the scene of "hurricane" marriages. It has been recommended that the Rev. George Houghton, the rector, adopt the system by which the bans must be announced before the date of the ceremony.

—Pastors whose flocks are gathered from the heart of the business district will hold a one-day conference in Chicago, Feb. 6, at which they will discuss "The Problems of the Downtown Church." The conference, which will be conducted under the auspices of the Presbyterian department of church and labor, the McCormick Seminary and the local churches, is one of a series that will be held in the leading cities of the United States. The conference will be conducted by Rev. Charles Stelzle of New York, superintendent of the department of church and labor, and G. B. St. John, field investigator for the department.

—Rev. Algernon S. Crapsey, whose revolutionary views of theology disturbed the Episcopal Church, headed the list of 100 successful applicants who tried the recent state civil-service examination for the position of chief parole officer and assistant parole officer at the New York state reformatory at Elmira and Napanoch. The position pays \$1500 to \$1200 a year.

Illinois Department

State Office, 303 Pierik Building, Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 303 Pierik Building, Springfield. All business communications should be addressed to the Chicago office.

Illinois Notes

The church at Waynesville has located F. L. Davis of Indianapolis. Mr. Davis is an Illinois man and is only coming back home.

The North Park Church of Indianapolis has surrendered George B. McKee, to become pastor of the church at Vermont.

L. S. Harrington reports more than \$2,000 received by the Bellflower Church during the year 1910, and a majority of the church organizations holding a balance in their treasuries. A large share of the money received has been applied on indebtedness and improvements. Mr. Harrington has been with the church only six months, during which time fourteen have been added to the membership.

Carmago welcomed its new pastor, Mr. Charles E. Dunlap on January 8. Both church and minister are hopeful.

Evangelist F. A. Sword, under the supervision of the State Board, supported by Daniel Burkey, has held a fine series of meetings in recent months. Among them are Sciota, twenty-one additions; Hannibal, fifty-one; West Liberty, Iowa, sixteen. He is now with his singer, Mr. Rice, at Mt. Sterling, in a meeting which starts with packed houses at both services on the opening day.

H. H. Peters is continuing his aggressive campaign for Eureka College. As an evidence of this fact, reports are received, that during the last month, 8,100 pieces of literature, 1,200 large posters, 9,000 college bulletins, 20,000 collection envelopes and 2,000 personal letters have gone out from the offices. Unusual responses are already being received by Mr. Peters, from the preachers of the state relative to the observing of Education Day. The campaign secretary states that within a few years, at least one half of the churches should be in active participation in this educational work. We submit the ideal is low enough.

The church at Clinton, together with its pastor, Albert Schwartz, observed the week of prayer in union with other churches of the city.

Eureka recently received more than enough money by subscription to cancel a debt of \$1,200. Most encouraging reports, of both the church and college, reach this office. The church had more than eighty additions during the last year.

Mrs. A. I. Zeller of Cuba, State President of the C. W. B. M., spoke January 8, at Clinton, and Mrs. Atwater of Indianapolis, spoke at Eureka, January 15.

The pastor at Lexington, J. P. Givens, is enjoying life in a parsonage, recently built by his congregation. Mr. Givens has a strong hold on the men of his church and community, teaching a Bible Class with fifty-five enrolled.

The church at London Mills and Harmon, desire a pastor. They can pay \$800.

A ten days' meeting at Keensburg, with P. C. Cauble of Vincennes, Indiana, preaching, resulted in seven additions. The pastor is J. E. Meyer, who has received a unanimous call to remain with the church another year, making five years in the pastorate.

Mr. Jordan, pastor at Evanston and superintendent of missions in Chicago, enjoyed a gracious Christmas remembrance, in the form of a purse of gold, which he discovered on the Christmas tree.

Mt. Sterling Sunday-school, recently elected Mr. E. E. Clark as superintendent for the twenty-first time. It was a day of rejoicing for the school. The report for 1910 shows almost \$500 collected, with \$165 spent for missionary work and with a balance of \$115 in the treasury.

Pekin Disciples united with the English Methodist, Baptists, Congregational, Free Methodist and Reform churches and observed profitably, the week of prayer in January.

Harristown is locating J. H. Wright as pastor. The work which Mr. Wright and his wife are capable of doing, is bound to reap a rich harvest for the church.

The church at Villa Grove will be assisted as a Living Link, by the Champaign Church. Mr. Charles Scrivens will be their preacher.

Mr. F. W. Harlow, Vinton, Iowa, has accepted the pastorate of the church at Blue Mound, where his work will begin the fourth Sunday in January.

A resume of the year's work at Taylorville, shows 107 additions to the church, with almost 90 of these by confession and baptism. The pastor, M. W. Yocom, reports an added interest in the Sunday-school, an extra effort being made for the advancement of its educational policy.

Jackson Boulevard Sunday-school had an average attendance for last year of 395, which was an increase of 10 per cent over the preceding year. The collections increased 18 per cent, showing an average collection per Sunday of \$12.85. This school ranks among the very largest of Disciple schools in the state.

The church at Astoria will be ministered to by G. L. Bohannon, whose pastorate recently began there.

The Century always takes pleasure in observing those classes and Sunday-schools that attempt things which are really advances and worth while. Many things are reportable, that are not worth reporting in connection with Sunday-school work today. We do not know the size or amount of collections per Sunday, of the Atlanta School. One brief announcement gives evidence, however, of an exalted ideal, and this is far more important than anything else, for our schools to possess. We are always glad to earn where there is such an ideal, that large numbers are being attracted to it, and being won to accept it as their own. It is not of so great importance to mention a great enrollment or large rally-day attendance. That the attendance is ne thousand and the collections fifteen dollars, may or may not be of consequence. It is not adequate description of the school. The largest school may not be the best school. It may be the worst. The circus has the Sunday-school distanced, as a crowd getter. We will not admit its superiority. A Sunday-school may introduce elements from the circus that are the cause of its popularity, and thereby increase its

popularity in proportion to the number and character of the elements introduced. To say that a thing is popular does not commend it to Christian people of judgment. It may be popular because of its very inferiority. The Atlanta Sunday-school is attempting a serious piece of work in its curriculum. "The Gospel of The Kingdom," is to be studied by the Men's Class, taught by the pastor, Robert H. Newton. This is a study of the Bible teachings relative to social problems of today. It is a masterful treatment of live problems and connects up easily with the consciousness of a man living in our century.

Chicago

One of the real problems confronting the Protestant churches of Chicago is that of the recruiting of their membership. There have been various evangelistic enterprises in the past five years among our own churches. Most of the evangelists of national fame who produce such large results in other places, have labored here. There is no church in Chicago in our fellowship that has had a wonderful increase of membership. Some have found themselves at the close of the meeting in debt and deeply discouraged as has happened here recently. The only efforts bringing results in any measure commensurate with the effort and money have been the less pretentious meetings conducted by our own pastors. For instance Austin Hunter held a meeting at Jackson Boulevard this fall with fifty additions.

Nor are we to feel that these facts reflect upon our evangelists? The same general situation confronts all the denominations. We have had three great union enterprises, with marvelous organizations, that have been carried on the past three years through the Laymen's Movement. No pastor in my acquaintance would say that any one of the three has been a success in recruiting the church, whatever other results they may have produced that justified them. Neither Torrey, Gypsy Smith, or Chapman have been able to show a tithe of the recruiting power once demonstrated here by Dwight L. Moody.

If then, the older methods of recruiting the church are rapidly coming to a state of complete inefficiency, if people have come to suspect the devices of even the most highly honored evangelists, what shall we do to win men to Christ and to build up the membership of the church? Some would do nothing but be content to let the Christian religion be a disembodied spirit, decaying institutionalism as a hindrance. A religion without an institution has always been a poor miserable thing without power in the world. Others would study the history of the church and the successes of the present time to learn how this great task should be accomplished.

Our first inquiry is with reference to methods that are now working. We are well acquainted with the growth of our Englewood church. It has never had a great meeting, at least in the pastorate of C. G. Kindred. It has, however, grown steadily into place and power, recruiting its membership every year. The secret here is the personal ministry of the pastor. Through his friendships, through a thousand Christian ministries to the poor and the unfortunate, through a real and abiding passion for souls that finds expression every day, he has laid hold on men and built up his church.

The method suggested by this is the gathering together by the pastor of a select company of men upon whom he shall breathe his spirit and make them to feel the thrill of his own Christ-like interest in the souls of men. In most churches this company could not be large, for it must not be larger than the real spiritual capacities of the membership would justify. But if in any church there could be a dozen men, pastor and lay-

men, who could do what C. G. Kindred has done, without the stimulus of revival passion but as a steady interest, they would make a great church.

The historic churches have mostly used the catechism method. It is a device of comparative recent origin to depend upon revival seasons to win men to Christ. Those churches believing in miraculous conversions would of course regard a catechetical method as inadequate. It fails to bring a certain type of emotional experience. The Disciples, however, have spent a hundred years pleading for an educational evangelism. They might reject the empty forms of historic catechisms without necessarily rejecting the idea of training children by natural processes for membership in the church.

The writer has experimented for several years with this latter method. About this time of year, he goes through the Sunday-school and selects the children of proper age for instruction. These are invited to meet him on a Saturday afternoon for several weeks before Easter for instruction. The children appreciate the opportunity of personal touch with the pastor and usually respond freely. They are then instructed in the things that are presented in the right kind of protracted meetings, and in whatsoever other religious subjects are interesting at their age. They are especially taught the nature of the new life, the conditions of church membership and its duties. The week before Easter the pastor invariably gathers the whole church together in special meetings for the deepening of the spiritual life. In these meetings, most of the children on their own initiative present themselves to confess Christ and to be received into the church. This process will be recognized as preserving all that a good Disciple could preserve of the older methods of the historic church.

Perhaps the chief factor in recruiting the church is to make the church worth joining. The city church is peculiarly driven for money and often presents the sorry spectacle of begging for the very crumbs that will keep it alive. It seems to live for itself alone. The church, however poor, that can show it has interests outside itself either in philanthropy, social service, or missions, has already created a source of attractiveness that cannot fail. If it is hard to get additions, perhaps we need to examine afresh the life of the church to see whether our religion is real enough to be worth acceptance by the other fellow. Professor Starr, outside the fellowship of churches, told us in Chicago if we ever got to doing the real works that characterize religion on the Congo, we would not be able to hold the people in our churches. His words might well be pondered by us all.

O. F. JORDAN.

Back to the Backyard

"Back to the farm!" has been the cry as one of the best ways to meet the high cost of living. But there are many city dwellers who can't and ought not to go to the farm. They can accomplish the same purposes in a measure by utilizing the backyard.

In all but our largest cities, nearly every house has at least a small space that could be devoted to the cultivation of berries and vegetables. A flower garden is an ornament, and a vegetable garden is a thing of beauty when properly laid out and cared for.

There is no more healthful pastime than working in the soil, and a little attention morning and evening to the garden would be all that is needed.

We know of persons in some of our smaller cities who not only supply their own tables with practically all the vegetables they use, as fresh as they could be had even in the country, but who, in addition, get a little revenue from selling to their neighbors.—Leslie's Weekly.

A Visit To Our Foreign Mission Stations

At Jubbulpore, India.

Letter No. 9.

The Bible College of the Foreign Christian Missionary Society is located at Jubbulpore. It was named for the late Lathrop Cooley. This city is central to all our mission stations and has a population of over 100,000. It is also an important government and railroad center. The city is said to be at about the exact center of India. The elevation is 1,400 feet above the sea level.

The location of the college in the city is most excellent. Good judgment is shown in all the work of the stations. The mission has six acres of land for the college. This large lot fronts on two important streets. The college building is well constructed of stone and brick. There is a large room for a church and for an auditorium, four good sized class rooms, a reading room, a chapel, six smaller rooms, etc. The sessions of the college were opened in 1902. At first the classes were conducted in an old bungalow. This continued three years. The college building was dedicated March 13, 1908. This was a great event in the history of the India Christian Mission. Young men are trained here for the Christian ministry. Some twelve or fifteen have already graduated and are doing good service as pastors in native churches or as evangelists.

Dr. G. W. Brown is president of the college. He has just returned from John Hopkins University where he received the degree of Doctor of Philosophy. Without such a degree he is one of the leading men of all India. He commands great respect not only among our own missionaries, but with educators and the general public. He is a born missionary. All classes love him. His good judgment, kindly bearing, ripe scholarship, tactful management, make him an ideal man for the very important position he so ably fills. We have no more capable educator in America. The program he has in his heart for this institution will make it one of the most useful and commanding in all India. What has been done is only the beginning.

Our printing press is also located at Jubbulpore. It is doing most excellent service. Some fifteen men are engaged in its service. J. C. Archer is at present the general superintendent. It prints our mission paper, "The Christian Helper," in Hindi, and English, which enjoys a growing circulation. This is a weekly. It issues also a Sunday-school leaflet in Hindu. Besides it prints many tracts, books, etc., and does a general printing business. Lathrop Cooley gave \$1,000 to start the press. Other gifts have been made, and it has grown in usefulness. This plant is worth about \$5,000.00. It is on the college campus.

While I was in Jubbulpore there were three significant conferences conducted as follows:

1. Our own Indian Christians held their convention of the Indian Christian Missionary Society. There were about one-hundred present from all the mission stations. It was conducted in Hindu of course. The sessions were orderly and business-like. These Indian brethren all came at their own expense and entertained themselves. They conduct a mission station of their own. This conference was one of the most cheering signs of progress I saw in the mission. Some of the boys in the Damoh Orphanage walked sixty-five miles to be present. They preached on the way going and returning.

2. Following the conference of our own brethren came the great annual gathering known as the Mid-Indian Christian Conference. This is a gathering of representatives of all the Protestant India Christians of the Central Provinces. There were about 1,500 present. There were only a comparatively few missionaries. It is not held for the benefit

of the missionaries, but for the native Christians. Important addresses were made by Indian preachers. Some missionaries spoke as well. The conference was held in a large tent. The people lived in small tents during the days of the sessions. It was an inspiring sight to see so many tents spread. This mighty gathering made one feel that India was indeed turning to the Lord. The spirit of Christian love and Christian union were made prominent, of course. These new-born babes know little or nothing of our small theological quibbles in America and in other lands. The story is told of one man who had lived the Christian life for about a dozen years without knowing he was a Congregationalist! The native Christians of India will become one indigenous Christian church on correct Scriptural lines if the home preachers and churches and boards will permit it. I was fortunate to be in India and in Jubbulpore during this conference.

It is necessary to be in India to appreciate more fully the rapid growth of the native Christian community. The number of Protestant native Christians is about one million. This, it is said, represents a growth of more than fifty per cent in the past ten years, and the number is fully ten times what it was fifty years ago. It is now believed that within another century Christianity will be the prevailing faith of India. Certainly enough is being done to cheer the hearts of those who have prayed so long for India's redemption.

3. After my visit to about all the mission stations the missionaries of the Foreign Missionary Society and of the Christian Women's Board of Missions met in Jubbulpore for a two days' conference. This was truly a great meeting. We talked over, face to face, the problems at home and the difficulties on the field. It seems that nothing was kept back. I was more than rejoiced over this hearty and cordial meeting. A number of missionaries expressed the opinion that this gathering marked the beginning of a new and larger day for all our work in the land of the Trident. There is a holy discontent in this body of Christian workers. They are not satisfied with the results of the evangelistic work. More emphasis will be placed upon this department in the future. The missionaries are managing the property interest with careful business methods. The two boards own about \$160,000 worth of land and buildings in India. In the location and construction of this large property interest very few mistakes have been made. Indeed I marvel that so few exist. No board at home would have made fewer. The property is now worth more than it cost.

More careful business methods are being applied to the administration of the various missions all the time. Carefully selected committees have certain duties which are well performed. Many of our churches and some of our American institutions would do well to study the careful practices of the mission stations. The administration of the funds expended annually in India is a matter of increasing importance. Our people spend no less than \$100,000 each year to this great field. It is wisely spent. I wish it were ten times as much. The amount then would be far too small to meet the awful need.

F. M. RAINS, Secretary.

January 3, 1911.

El Paso, Ill., Jan. 9, 1911.

The Christian Century,
Springfield, Ill.

Dear Brethren: Yours of Dec. 22 received some time ago. I am secretary of the Fourth District and would be more than pleased if we could have a state paper or a paper presenting the church news and needs of the state. Wishing you success, I am yours fraternally,
Osceola McNemar.

Presbyterians and the Illinois Country Church

December 8, at Maroa, Illinois, the Presbyterian department of home missions, under its leader in the village and county community problem, Warren H. Wilson, held a conference of experts which they called a Country Life Institute. Mr. Wilson presided throughout and kept the discussion on a scientific level. Rev. Clair S. Adams gave a thorough survey of the regions around Springfield and Jacksonville. He furnished many statistics and conclusions, based on the churches of all denominations, which should be used by all the churches in those regions. He listed the absolutely unchurched communities. He especially advocated the union type of country church, where the old congregations have crumbled. He has studied the practical tactics enough to make one such church eminently successful. There were present representatives of the centralized country school idea and the scientific agricultural propaganda, who related their work to the rest.

Mr. N. V. Lindsay, of Springfield, was invited to speak on the basis of his new village magazine, recently issued. He displayed and commented on the original drawings for the village improvement parade. He made a brief analysis of the village church, showing how the tiny community is compelled to depend upon it for its whole social and art life, and advocated an art renaissance, viz., the village church. Rev. M. B. McNutt, of the Presbyterian church, Illinois' most famous country pastor, showed how completely he had revolutionized his own country community, on the raw prairie, by setting it to music. Mr. McNutt confessed he knew nothing of music, but took pains to refer his people to expert opinions and high standards. His idea of the country pastor as an all around quickener is also illustrated in his recent move to cultivate an interest in landscape gardening among his people, to improve the very redgerows.

In the evening Warren H. Wilson gave a splendid sociological address on the "Marginal Man." Such subjects as the following, beside those already named, were discussed: "The New Farming and the New Country Church," "The Church and the School as a Community Center," "The Country Church and the Community." These topics appear to ring with the note of the church's indebtedness and obligation to the community more than the community's obligation to the church. Perhaps we work more on the basis of the latter idea.

The value of such a conference is discovered in the fact of the conference itself, as well as in the importance of the things represented by the speakers. When the country church problem is recognized as of sufficient value to warrant broad-minded men being called into conferences to consider it, the country church will begin to move on apace. It is not sufficient for our church papers to have a country edition once a year. This is worth while for advertisement of the problem, but the solution will come from first-hand experts. If the Disciples have men in the work who are demonstrating how the rural church may succeed, and we have, we ought to hear from them. It will be to our advantage also to allow the Presbyterians and other denominations to contribute to our knowledge, inasmuch as they have men capable of offering instructions to workers in that type of field.

—Chicago negroes have begun an active campaign to secure the \$100,000 necessary for them to raise in order to obtain the \$50,000 gifts of two wealthy Chicagoans for a colored Y. M. C. A. A canvass of more than 10,000 of the negroes of the city will be made.

The Du Page Country Church

The church is Presbyterian. Its pastor is Rev. M. B. McNutt, whose post-office address is Plainfield, Illinois. He is in the eleventh year of his pastorate. The pastor and church have gained considerable newspaper and other public notice. It is deserved. Work of a high and meritorious order is being accomplished. It is not being done by a man who inflates, immediately reports to the papers, and subsequently, within a month or so, resigns to seek a new charge. As mentioned already, he has been with this church for more than a decade of years—a long pastorate for even a city church among the various denominations. The *World's Work* for December contains a six page account of this church, by the minister in charge. It is one of the most readable articles on the church, appearing in the magazines for many a day. If your church is in a rural community, you will thrill with joy at the opportunity for genuine service, this brief sketch will reveal to you. If you are a city pastor, or communicant in a city church, you will be inspired to preach, or speak, on the marvelous adaptability of the religion of Jesus to all conditions and situations. Mr. McNutt is possessed of a correct social instinct. Instead of scolding people to secure their attendance at the evening service, he dispensed with the evening service. He has one preaching meeting on Sunday. It is large and he makes it decidedly worth while. He holds neighborhood prayer-meetings instead of a central prayer service. Instead of scathing denunciations of cards and dancing, he makes the old-fashioned singing school such an artistic success that the young folks forget to dance.

When he left school ten years ago, this church was the average country church, with poor building, in debt, and operated by only a few families. The present modern building cost \$10,000, and was paid for completely, without a cent being called for on dedication day. The church is a social center. The pastor and church people have assumed responsibility for every legitimate enterprise possible.

A remarkable thing about it all is that there is constantly a "waiting list" of people who want to purchase land in that vicinity on account of the church, and whether or not for this reason, land values are very considerably higher than formerly. We do not wish to write an article here. If you are stimulated to read Mr. McNutt's account in the *World's Work*, we shall be satisfied.

Illinois a Good Field

The advance editorial announcement concerning the establishment of a Springfield office of *The Christian Century*, in the interest of the work in Illinois, was duly received and carefully noted. This being a central and pivotal state not only for our people but in many other ways will make an admirable field for the experiment which you are undertaking. It certainly displays not only enterprise but a generous spirit on the part of the paper which will be duly appreciated by the brotherhood of the state. With such expressed aims and purposes it would seem that such a move would have nothing but a general approval. Personally I shall watch the development and ultimate result with much interest. There is a tremendous work to be done in this state and *The Century* is in a position to be a great factor in it. With kindest regards and best wishes, I am, Fraternally yours, N. F. TURNER. Central Church, Peoria.

For Indiana Readers

The fiscal year of the Indiana Christian Missionary Association will close April 30. The State Convention will be held at Columbus, May 15, 16, 17. Many of our preachers and churches are manifesting commendable interest in our state work. Delayed contributions are coming in and many of our preachers are sending us words of encouragement. We are hopeful of large returns in response to the appeals of the association.

Some of our churches that usually contribute have not done so yet this year. Some of our churches have not given State Missions a place on their missionary calendar. Will not the preachers and elders give this matter immediate attention? The fact that the matter was neglected in the fall is he occasion for this appeal at this time. In order not to encroach upon the time usually given other missionary interests this offering should be taken as soon as possible.

Churches that have not contributed before are urged to do so this year. Let us greatly increase the number of contributing churches.

All contributions should be sent to The Indiana Christian Missionary Association, 416 Majestic Building, Indianapolis, Ind. Collection envelopes will be sent on application. L. E. Murray, Cor. Sec.

January 12, 1911.

Dinner Postponed

The Brotherhood Dinner to have been given at the City Club, by Chicago Disciples, on January 19, has been indefinitely postponed on account of it being impossible for R. A. Long, of Kansas City, Mo., and several other of the speakers, to be present. On this same evening, however, the Men and Religion Movement will give a dinner at the Auditorium Hotel. Dinner will be served at \$1.00 per plate, and all interested in this movement should make application to Hon. Francis W. Parker, Room 1201, 153 La Salle Street.

A Teacher's Prayer For His Students

Father in Heaven, I am very tired tonight; yet I am very happy in the possession of thy love and thy peace. I have tried to give myself today body, soul and spirit to the work whereunto thou hast called me. It is such a glorious work and good—that of helping the young to grow into knowledge, wisdom and strength. Though I weary in the tasks and burdens, I can never weary of them. I bless Thee for the place and opportunity which are mine. For as I strive to make my students wise, they are all the while keeping me young. With their growth, I also grow. In giving to them, I receive. Generous commerce of mind and heart we have together.

But O, my father, how I need and crave greater wisdom and larger power for this creative work of the teacher. Youth is so full of mystery, of incalculability and of surprise. It is so unwary of the snares—so inconstant of purpose oftentimes—so hard to hold steadily in the way that leadeth unto life.

O God, in the things I most long to teach, I know how weak are words. But love and life are strong. Fill me with a great passion of service toward these boys and girls. Help me to understand them. Give me the keys to their hearts and lives that I may open them unto all the wealth of God.

A little thing, a sunny smile,
A loving word at morn,
And all day long the day shone bright,
The cares of life were made more light,
And sweetest hopes were born.—Selected.

The Christian Century

Published Weekly by
The New Christian Century Co

700-714 East Fortieth St., Chicago, Ill.
United Religious Press Building.
Phone Douglas 3113.

Entered as Second-Class Matter Feb. 28, 1902,
at the Post Office at Chicago, Illinois,
Under Act of March 3, 1879.

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SUBSCRIPTIONS.

Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

EXPIRATIONS.

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES.

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Church Life

Splendid interest continues in the meetings at Tulsa, Okla.

F. E. Blanchard of Smith Center, Kan., has accepted the charge at Exeter, Neb.

Union meetings are being held at Fremont, Neb., conducted by the local pastors.

A Sunday-school rally was held by the church at Hartford, Ind., on Jan. 8.

An evangelistic meeting will begin Jan. 29, at Steubenville, Ohio.

R. H. Crusafeld, president of Transylvania University, is in a meeting at Hagerstown, Md.

Special services are in progress at Liberty, Mo., under the leadership of the pastor, Robert Graham Frank.

M. C. Hutchinson, former pastor at Missouri Valley, Iowa, began his work at Burlington, Iowa, January 15.

D. A. Youtsey has resigned at Central City, Neb., to go to Chester, Neb. His successor has not as yet been appointed.

C. H. Alber, pastor at Peru, Neb., has tendered his resignation and accepted the pastorate at Auburn, Neb.

H. C. Hurd, for nearly three years minister at Pleasantville, Iowa, has been called to the work at Estherville, Iowa.

S. R. Hawkins, former pastor at McAlester, Okla., has accepted the pulpit of First Church, Greenville, Tex.

A new church of modern construction will be dedicated on February 5 at Falls City, Neb., where F. E. Day is pastor.

Meetings are being held at Waterloo, Iowa, under the leadership of the pastor, W. S. Johnson. Mr. Johnson was formerly state evangelist.

G. I. Hoover is in a meeting with his church at Tipton, Ind., assisted by Evangelists Stewart and Wilhite. Mr. Hoover reports forty additions during the first six days.

Central Church, Warren, Ohio, where F. D. Calvin ministers will hold a rally in the interest of Foreign Missions on January 24. A. McLenn will have charge of the meeting.

A new church has been built by the congregation of Second Church (colored) of Indianapolis, Ind., and will be dedicated in February. The building and ground represents an outlay of about \$10,000.

The pulpit at First Church, Hannibal, Mo., recently left vacant by the resignation of Levi Marshall, was filled Jan. 1, by George A. Campbell, pastor of Austin (Chicago) Church.

Youngstown, Ohio, has been greatly stirred by a convention of the Laymen's Missionary Movement recently. Campbell White and other prominent men were among the speakers.

During the year's pastorate of I. P. Watts at Third Church, Marion, Ind., the church has greatly prospered, and the congregation rejoices that he will serve them another year.

George A. Miller, pastor of Ninth Church, Washington, D. C., is preaching a series of sermons on Bible characters. The January subjects are: Deborah and Ruth, Samuel, Saul, David, Solomon.

B. L. Smith has a successful organization of young men in his church at Salina, Kan. It is called the "Friendly Young Men," and it is instrumental in promoting a feeling of good-fellowship among the young men of the congregation.

Work on the new church at North English, Iowa, is progressing rapidly. When completed the building will represent a total cost of about \$16,000, and will be the finest structure of its kind in that part of the state.

Lincoln Park congregation, Tacoma, Wash., is making most satisfactory progress under the leadership of R. C. Sargent. They have begun a substantial building and are now meeting in the completed basement. F. A. Ware is assisting them at present in an evangelistic meeting.

J. J. Tisdall, pastor of Crawford Road Church, Cleveland, Ohio, has accepted a call to the pastorate of Wilson Avenue Church, Columbus, Ohio, and will preach his first sermon there the first Sunday in February. Mr. Tisdall, who originally came from London, Eng., takes the place of O. P. McMahon, who has just begun his work at Crawfordsville, Ind.

An inspiring roll call and covenant service was arranged for New Year's Day at First Church, El Paso, Texas, by the minister, P. J. Rice. At the evening service the subject was "Christianity Defined," the first in a series of Sunday evening sermons on "Primary Principles of the Christian Religion." This church will have H. O. Breeden and the Lintt Brothers for an evangelistic meeting the latter part of January.

Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each insertion. Cash must accompany the order to save bookkeeping.

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THE "QUICK LUNCH" QUESTION

The bustling business man of to-day—old or young—finds it hard, many times, to break in on his busy day in order to take lunch at noon. So hard, in fact, that the "hurry-up" restaurants are filled every day with swarms of men, bolting their food in wild haste.

Many of them gulp down, in a jiffy, rich and heavy foods that they really should take several times as long as they do to masticate and consume. That is why so many men feel out-of-sorts in the afternoon and suffer with indigestion.

If one must take a hasty lunch, it had better be Graham Crackers and milk. The Graham Crackers baked by the National Biscuit Company are light, yet nourishing, since they contain the best of the wheat. At the same time they are very pleasing to the taste, having a delicious nut-like flavor. They stimulate the digestion, too, and promote general good health.

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THE NEW CHRISTIAN CENTURY COMPANY

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A new church is being erected at Boise, Idaho, and work on it is progressing rapidly.

L. G. Shaw, pastor of Central Church Cincinnati, Ohio has begun a series of evangelistic services.

The churches of Lincoln, Neb., have extended an invitation to the national brotherhood to hold their annual meeting at Lincoln in April.

B. F. Dailey of Greenfield, Ind. has been unanimously called to his fourth pastorate with the church at that place. He has served this church most of the time during the last seventeen years.

The revival services being held at Central Church, Des Moines, Iowa, under the leadership of the pastor, Finis Idleman, assisted by De Loss Smith, continue. A fine spirit of loyalty and devotion on the part of the members is manifest, and it is felt that a deep spiritual awakening will result.

Ninth Street Church, Washington, D. C., has a flourishing Sunday-school, as is shown by its report. The average attendance for the fall quarter was 551, with an average collection of \$29.33. Twenty-four members had a perfect attendance for the year, and 242 did not miss a session during the fall quarter.

B. A. Channer begins his eighth year at Jewel City, Kan., with the distinction of holding the longest pastorate of any minister of that place. During his pastorate an old debt has been canceled, a modern parsonage built and many improvements have been made in the building.

The work at San Saba is moving along nicely. In six weeks six have been added by letter to the congregation, a floor placed in the tabernacle which seats six hundred and a good organ installed. The Bible school has grown from thirty-five to seventy-five with thirty additional on the cradle roll. The outlook for future results is encouraging.

During the first five months of the year, Robert Graham Frank, pastor at Liberty, Mo., will give a special series of addresses, one Sunday evening in each month. The subject will be, "Men of the Kingdom, or Heralds and Leaders of the Great Protestant Revolution," and the lives of Wycliffe, Huss, Luther, Calvin and Knox will be studied, with the distinctive doctrine of each, and service each of them rendered to the cause of religion.

W. E. Crabtree, pastor of Central Church, San Diego, California, probably has the local record for weddings. He performed 133 marriage ceremonies during 1910, the last one being just three hours before the close of the old year. Mr. Crabtree was given a surprise banquet recently by the Union Teacher Training Class, in recognition of his services as teacher for the past year. This is composed of the foremost Sunday-school workers in San Diego, representing almost all of the orthodox churches.

The corner stone of the new church at Sullivan, Ind., was laid on Jan. 7, the pastor J. M. Vawter and other pastors of the city taking part in the ceremonies. Work on the new edifice is progressing rapidly, and it is expected that it will be completed in June, when the dedicatory exercises will be held. The church is being built at a cost of \$25,000, and the old brick structure, which was the largest meeting house in the city, will be used in the structure, although entirely remodeled. The new structure will be of brick and stone.

Nelson H. Trimble and Mrs. Martha S. Trimble, pastors at Gary and Tolleston, Ind., have returned from Kansas City, Mo., where they obtained \$4,000 from the Church Extension Board for the new church building

to be erected in Gary this spring. The plan of the church is to erect a building which will take the form of a two-story dwelling. The basement will be fitted up for the Sunday-school and social rooms, the main floor exclusively for church purposes and the second floor will contain two flats. The revenue from the flats will carry the interest on the loan, and it is expected that the church will use the building for several years while the congregation is growing.

The union Biederwolf meeting held at Akron, Ohio on December was followed by a ten days meeting at First Church by the pastor, George Darsie. During the two meetings and since that time, ninety-eight have been added to the membership. This congregation and individuals in it are supporting four foreign missionaries, Mr. and Mrs. Titus and Miss Eva Raw in China, Miss Rose Armbruster in Japan, and also three home missionaries, W. P. Bentley in California, John McKee in St. Paul and W. G. Loucks in South Akron.

John Ray Ewers, pastor of East End Church, Pittsburgh, Pa., is preaching a series of sermons at the Sunday evening services on "Hours with Influential Religious Leaders." Luther, Savonarola and Thomas and Alexander Campbell are among those considered. Wednesday evening lectures on "The Social and Ethical Teachings of Jesus," are given, followed by discussion. At a recent men's banquet, there was a large attendance, and interesting addresses were given by a Jewish Rabbi on the Old Testament and by a prominent attorney on the new charter plan being discussed by the city government.

The church at Pasadena, California, has been greatly helped by a meeting conducted by H. O. Breeden, assisted by the Lintt Brothers. Mr. Breeden made a deep impression on the thoughtful people of the community and as the meeting was entirely free from sensational features the church is not experiencing the reaction which invariably follows a high-pressure campaign. There were one hundred additions to the church, most of whom are heads of families who will add substantially to the working forces. One of the most encouraging features of the meeting was the raising of \$11,000 to apply on the church debt. This amount was subscribed in shares of \$36.00 each to be paid in monthly installments during a period of three years. The congregation and its pastor, William C. Hull feel that the work there has been given a strong impetus.

New Church Dedicated

The State Street Christian Church, the finest church edifice in Imperial Valley, was dedicated at El Centro, Calif., by Rev. W. G. Conley, the pastor, assisted by William Gilbert, Rev. H. A. Morgan, pastor of the Imperial church, and C. C. Chapman of Fullerton, president of the Christian Board of Missions of Southern California, and by the pastors of local churches, who adjourned their regular services to join with this congregation in this event.

Just two months and ten days from the time the first lumber was cut on the ground for the erection of this church edifice, the building was entirely completed and dedicated. The structure, with its furnishings, represents an outlay of about \$10,000. On the sides of the large auditorium are series of classrooms for Sunday-school work, which are separated from the auditorium by screens that can be raised so that all can be thrown into one room.

There are committee rooms, a pastor's study, choir room, dressing rooms for candidates for immersion and a beautiful baptistry.

At yesterday's meetings more than \$3,000 was raised on the church's indebtedness. Many visitors from other valley towns were present at the three meetings of the day.

Student Preachers Wanted

There are openings for four or five student preachers in fields accessible to the Bible College of Missouri at Columbia. The management of the college will be glad to correspond with young men who have had sufficient experience and who can give satisfactory evidence of ability to minister acceptably. It will be useless for any to apply who do not desire to do college work or who are not prepared to enter the freshman class in the University of Missouri. Address J. E. Wolfe, Pulpit Supply Committee, Bible College of Missouri, Columbia.

Eureka College Letter

The Y. M. C. A. and Y. W. C. A. of Eureka College have been doing some splendid work this year. During the Thanksgiving vacation, two gospel teams went out, holding services with the church at Ridge Chapel and Rock Falls. The work was so encouraging that during Christmas vacation four teams went out. The places visited during holiday time were Kilbourn, Quiver, Chandlerville, and Texas. There were five young people in each party. Each evening about twenty minutes were spent in college songs, followed by devotional service, in which each member of the party took part. Much enthusiasm was aroused for the college and the churches visited were abundantly blessed by the visits from the young people. The moving spirit in the affair said to me the other day, "Watch us next year and you will see something worth while." The college authorities are always glad to encourage this kind of work. Several new students will enter college next year as a result of the two campaigns.

Next week will be a busy time in Eureka College circles. The executive board of the I. C. E. A. will meet at Lida's Wood Monday afternoon, January 9th. In the evening the campaign committee will hold its regular meeting. The annual meeting of the board of trustees will take place on Tuesday. Matters of very great importance will be up for consideration this year; and we are looking forward to the meeting with much interest. The I. C. E. A. also will give a reception Monday evening, January 9th. From the preparations that are being made, we get the impression that this is to be a great affair.

Education Day is on the program just now. We will have considerably more than 100 churches in line with us this year. This matter is growing in Illinois. Within a few years we ought to have as many churches in fellowship with our educational work as the Missionary Societies now have. We can see no reason why the churches should not take up with enthusiasm this educational problem.

The students of Eureka College evidently had a good time during the holiday vacation. They have returned and are at work in vigorous style. Several new faces were seen at Chapel this morning. We have the promises of others with the beginning of the second semester, Feb. 7.

Eureka College will be represented at the forthcoming Educational Conference in Lexington, Kentucky, Feb. 1 and 2. We believe that it is possible to effect an organization that will be of great service to our educational interests. The colleges ought to get together and work out this program and push the cause more vigorously than ever.

H. H. Peters.

News From the Foreign Society

Miss Kate Johnson writes, "This has been my best year in Japan. Terrible calamities have come upon the nation, but the work goes forward. I have heard the Japanese preach the gospel as it was never preached before. Hearts are touched and sinners cry for mercy and confess their sins, and with trustful hearts trust all to Him whose right it is to reign in their hearts and lives."

Miss Johnson has taken Mr. and Mrs. O. G. Hertzog to all the out-stations near Tokyo. She writes that everywhere the work is growing and Japan is ready to consider Christ as the Savior of the world. A few years ago they desired learned discourses and were proud of their doubts and unbelief, but now the desire is for the Savior who can take away sin and clothe them with his righteousness. The opportunities for work are boundless and the missionaries rejoice in being witnesses for Christ.

P. A. Davey reports another baptism at Shizuoka, Japan. He writes that there has been a welcome meeting in the Koishikawa church, Tokyo, to welcome the new members. There were over sixty present.

Leslie Wolfe, Manila, Philippine Islands, reports that all are well, and the work goes on as usual. He reports eleven baptisms in the Tagalog District.

Dr. C. L. Pickett writes that the Christian Endeavor Society of the Third Church, Philadelphia, Pa., has promised to provide a bed for the hospital to be built in Laoag. The Ladies' Aid Society and one of the Sunday-school classes of the First Church have each promised to do the same. The Ninth Street Sunday-school in Washington, D. C., provides a bed. The cost is \$15 to provide a bed in this hospital.

B. L. Kershner writes, "Fine Thanksgiving services yesterday. Chapel filled, many outsiders. Good services and good impressions made on all present."

P. A. Sherman of Hatta, India, writes, "Last week in a village near here I talked for two hours with two earnest young men who are thinking deeply on the question of religion. Their questions were thoughtful and were not asked for the sake of argument. I shall follow them up with the best instructions possible for me to give."

Dr. W. E. Macklin writes that he has reached home in Nankin. He had a pleasant passage across the Pacific. He needed his furlough very much. He and Mrs. Macklin were refreshed in body and mind by the months spent in the United States.

E. W. Allen is holding a great series of rallies in the western and southwestern part of the country. He has with him Dr. C. L. Pickett and John G. McGavran. Our rallies are equal to a day spent at a national convention. These rallies are intended to prepare the churches for the offering in March for Foreign Missions.

M. B. Madden is out with the team visiting the churches. This team is managed by the Brotherhood, and E. E. Elliott is in charge. All the great general interests of the Brotherhood are represented.

Dr. A. L. Shelton and family have reached Anthony, Kansas, their American home, on January 5. They left Batang on October 8. They had a very pleasant passage home. Dr. Shelton will help in the rallies after the first of February.

STEPHEN J. COREY, Secretary.
Cincinnati, Ohio.

Evangelist W. J. Lockhart closed a successful meeting at Boone, Ia., where he was assisted by C. E. Tuckerman and wife, singers. Eighty-seven new members were added to the church and an old debt wiped out. The pastor, H. F. Ritz, speaks in the highest praise of the evangelists.

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